

**FEATURES AND STRATEGIES OF SIGNIFICATIONS IN
SELECTED ONLINE NEWS NARRATIVES OF DISASTERS**

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CERTIFICATION

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DEDICATION

To God!

For opening doors
that enhanced my ability to come this far...

To you, my wife, JOHN, Peace Ifeoma (Sweety-pie) and sons, Kelechi Samuel, and Chukwutem Joshua

For paying immeasurable sacrifices
To see me get here...

To you, UWAH (NEE Uli) Beatrice (**MY SWEET MOTHER**)

AFOLAYAN, (NEE Oladimeji) Esther
OYEMOSU Juwon (My Elder)

And to all who left too soon!

...

To you, Oga! (Prof Obododimma OHA)

For finding the strength and tenacity to motivate, inspire,
and guide me throughout this work.

YOU SHALL TELL GREATER STORIES...

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You made a way; when my back was against the wall and it looks as if it was over, you made a way. Now I'm standing here only because you made a way... All the glory must be to the Lord, for he is worthy to be praised; no man on earth should give glory to himself. All the glory belongs to the lord. (for) it is God who decides to show mercy...

The above songs encapsulate the reason for this acknowledgement, ultimately, to God; the fact that one, who did not have money to register for the West African Senior Secondary Certificate Examination (WASSEC), while in the Secondary School, is on the verge of barging the degree of Doctor of Philosophy, evidently shows that God made series of ways, and opened several rare doors. Thus, with every fiber of my being, I ascribe all praise to Him, for this lofty accomplishment, which, I must say, has come because of His mercy. I express gratitude to my supervisor, Prof Obododimma Oha, an onerous scholar, a loving father, and a devoted mentor, who invested enormous time, not only in guiding me throughout this research, but also in entrenching in me values and principles that would continue to guide me throughout life and career. Through his tutelage, insights, and drills, I have had the confidence to accomplish different tasks, successfully. More than just supervising this work, he supervised and shaped my life; he made sure I became better, by challenging me to always do and give more while pursuing my ambition.

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ABSTRACT

Significations are important features of disaster narratives that have consistently featured in online news. Previous linguistic studies on disaster mainly focused on lexicosemantics,

discourse patterns and rhetoric of actors in war situations, with little attention paid to the semiotic resources underlying narratives of disasters. Therefore, this study was designed to investigate significations in news reportage of disasters, with a view to identifying the semiotic features and pragmatic strategies of the narratives.

Han-Liang Chang's Disaster Semiotics, complemented by M. A. K. Halliday's Systemic Functional Linguistics and Jacob Mey's Pragmatic Acts Theory, served as the framework. The descriptive design was used. Purposive sampling was employed to select news from two foreign stations, namely Cable News Network (CNN) and Columbia Broadcasting System (CBS), and two Nigerian stations, namely Television Continental (TVC) and Channels Television (Channels TV), owing to availability and suitability of relevant news items on their websites. The news selected were between 2015 and 2019 because of the preponderance of disaster that period. Purposive sampling was employed to select 36 reports (CNN – 6, CBS – 6, TVC – 12 and Channels – 12) because of their relevance. The data were subjected to semiotic analysis.

Three semiotic types were represented in the news narratives: indexicality, iconicity and symbolicity. Three indexical subtypes were discovered in all stations, namely spatial, temporal and personal. Spatial was used to identify disaster regions; temporal was employed to periodise disasters; while personal was used to point to victims of disasters or to personify hurricanes and volcanos (CNN and CBS). Iconicity was used in three ways across all stations: distance, quality and quantity, and sequential order. Distance was used to proximize; quality and quantity were employed to intensify disaster consequences; while sequential order was used to show relatedness of hurricanes, volcano and flood to micro disasters (fire, poverty and epidemic). Symbolicity was used in three ways: naming, figurisation and framing. Naming of hurricanes was random, using positive/negative reinforcement, allusive reference/inference and positive/negative inference (CNN). Naming of volcano and flood was constructed after the affected regions (CBS, TVC and Channels). Figurisation was realised by alliteration, metonymy, hyponymy, hyperbole, and simile (all stations). Framing was achieved by conceptual metaphors, namely DISASTER IS CONQUEST (all stations); FLOOD IS POSSESSION (TVC and Channels); HURRICANE IS TERROR (CNN); FLOOD IS TERROR (TVC and Channels); HURRICANE IS WAR (CNN and CBS); and FLOOD IS EVICTION (TVC and Channels). The pragmatic strategies of the narratives were juxtaposition, blackmail, entreaty, sensitisation, edification and propaganda. Juxtaposition was used to contrast disasters, using statistical figures (CNN and CBS). Blackmail was deployed to appeal to emotions of government agencies (Channels and TVC). Entreaty was employed to motivate people to respond (CNN and Channels). Sensitisation was utilised to educate people about disasters (Channels and CNN). Edification was used to console victims, using moral and religious comments (TVC). Propaganda was employed to publicise government's response (Channels and TVC).

Online news narratives of disasters are mediated discourses that account for disaster management techniques in global and local situations.

Keywords: Disaster semiotics, Conceptual metaphors, News framing

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LIST OF ABBREVIATIONS

		Pages
CNN	Cables Network News	1
CBS	Columbia Broadcasting System	1
TVC	Television Continental	1
CDS	Critical Disaster Semiotics	10
SS	Social Semiotics	10
CS	Critical Stylistics	10
SFL	Systemic Functional Linguistics	10
SCBC	Secretariat of the Convention on Biological Diversity	14
UNWPP	United Nations' World Population Prospect	15
UV	Ultraviolet	17
UNEP	United Nations Environmental Programme	17
CFC	Chlorofluorocarbon	18
CCl ₄ , CH ₃ CCl ₃	Chemical Compound (Methyl Chloroform)	18
IMF	International Monetary Fund	30
ICT	Information Communication Technology	30
EHT	Event Horizon Telescope	36
IDPs	Internally Displaced Persons	42
UNDRO	United Nations Disaster Relief Organisation	42
S	subject	51
V	Verb	51
O	Object	51
C	Complement	51
A	Adjunct	51

CDA	Critical Discourse Analysis	54
FG	Functional Grammar	57
SBU	Situation Bound Utterances	67
SCA	Socio-Cognitive Approach	68
INF	Inference	68
SCK	Shared Cultural Knowledge	70
SYM	Symbolisation	74
FIG	Figurisation	74
FOC	Focilisation	74
REL	Relevance	74
REF	Reference	74
SS-CK	Shared Situational/Cultural Knowledge	74
MPH	Metaphor	74
M	Metapragmatic Joker	74
CDS-NF	Critical Disaster Semiotics for News Framing	100
CTF	Conceptual-Textual Functions	100
TRANS	Transitivity	100
MD	Mood	100
ICN	Icon	100
IND	Index	100
SYM	Symbol	100
PrA	Pragmatic Acts	100
TRANS-S	Transitivity System	100
MD-S	Mood System	100

News FRM-A Framing Analysis	100
CHNLS Channels Television	103
VOL Volcanic eruption	103
FLD Flood disaster	103
HUR Hurricane	103
FGD Focused Group Discussion	209

GLOSSARY OF FOREIGN WORDS

		Pages
<i>Pleroma</i>	The world of nonliving matter	4
<i>Creatura</i>	Activities in the human mind	4
<i>Ecosophy</i>	Ideology about nature	16
<i>Ecopoetics</i>	Poems on ecology (environment)	16
<i>Oikos</i>	House or 'habitat'	16
<i>Ozein</i>	Smell	20
<i>Bioseme</i>	Natural sign	25
<i>Bedeutung/Sinn'</i>	No sign	25
<i>Topia</i>	Here	52
<i>Heterotopia</i>	There	52
<i>signa naturaliai</i>	Natural or unintended	52
<i>hypomnestikon</i>	Predictive or suggestive signs	52
<i>thanatourism</i>	Dark places	54
<i>serneiotics</i>	Mark or sign	57
<i>semeionthe</i>	Mark or sign	57
<i>Mimesis</i>	Representation	61
<i>Muthos</i>	Myth or story	61
<i>designatum</i>	Interface between the signifier and the signified	61
<i>eikon</i>	Sign represented something else	61
<i>denotata</i>	What a sign represents	61
<i>index</i>	Pointing finger	62
<i>deiconisation</i>	representations	62
<i>symbolon</i>	A token of recognition	64

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Significations, which is the main concept in, and rallying part of this research, can be viewed from several angles traceable to stories and narratives that are created around people's experiences. Significations are used to define roles and identify what is important and real about people's experiences. In a certain way, this is necessary, not only in preserving their social and cultural heritage, but also useful in warning them of the need to act. For instance, significations are used to pass warning signs that may be useful in helping indigenous people avert disasters or their consequences. Stibbe (2015:2) views signification as the formative process of stories, which encompasses every aspect of human life, judging from aspects of 'unlimited economic growth, consumerism, progress, individualism, success and the human domination of nature'. The issues raised by Stibbe (2015) justify signification as a framing – reporting strategy, by mainstream media. In this regard, the media use significations to report disasters for the purpose of influencing people's feelings – imaginations and perspectives about causes of disasters, effects and response strategies. Indeed, the media has such a tendency to influence worldviews of nature, disasters, and human survival (Stibbe, 2015). Similarly, how the media makes people think about the world becomes the cognitive ways in which they represent or refer to it as they use language.

From time to time, narratives are framed, packaged, and then, subsequently, passed down to people. What makes it attractive, and, at the same time, crucial to study is the fact that the significations in the narratives serve as templates for modeling social and cultural beliefs and (or) ways of life. In relation to mainstream media and disaster, which are the direction of this study, it can be averred that news reports are forms of significations in their own rights, and they take primacy of place in determining what people believe about disaster situations in indigenous local and urban communities. Cairns-Smith (1985) establishes the connection between significations and narratives. The essence of media narratives is to pass enhanced messages. To this end, significations

are conceptualised as messages, which have kept the world revolving for millions of years.

It is important to take messages that signify human experiences, especially in news reports seriously. One of such messages that should not be ignored is about disasters, the way(s) they are managed in indigenous rural-urban communities, the victims and the management agencies or other government agents, especially by mainstream news outfits such as Cables News Network (CNN), Columbia Broadcasting System (CBS), in the international scene, and Channels Television (CHNLSTV), and Television Continental (TVC), in the local context. These media houses have attracted interest in this study. The significations in news reports, whether imagined (implicit) or elaborate (explicit) recount what indigenous people go through in times of disasters, how they endure or deal with the consequences, and whether they get relief from the concerned authorities, who are expected to respond to such desperate call for intervention.

News reports often spark up lots of imagination. In the same vein, the imaginations of people, about the news, and that of the reporters' or presenters' and victims are often overtly or covertly signified in the way they use language to communicate their experience(s). For instance, imagination, broadly, covers the areas of feelings, thoughts, and perspectives, going by Eisenstein's (2011: 2) submission. In this view, which is of relevance to this study, imagined significations have creative powers, which can coordinate human activities. This is the connection between conception/appearance and reality, thought and action, among other behavioural tendencies that are commissive acts relating to the interface between imagination and actual reaction.

Furthermore, the perspective that reporters and presenters are opinion-sharppers, and thus, capable of influencing indigenous people needs further (re)evaluation, which this study is designed to address. Dimaggio (2008: 7) opines that the inability to demonstrate, clearly, the connection between the way news about disasters is projected, and the response, or opinions generated by the public poses a great challenge. This implies that the task of analysing the social effects of significations that make up the narratives which mainstream news outlets roll out, as well as public perception and responses to the narratives is onerous. However, the question of trust in the narratives that are disseminated by the media continue to feature in academic debates. It is possible for the media to get involved in propaganda. However, it is established that 'if public trust in

media is relatively weak, media propaganda may be less accepted or convincing to those who follow the news' (Dimaggio, 2008: 7). The media also utilises their right to newsworthiness to determine local, national, or international contents. The narratives used underscore what they (the media) want the public to pay attention to, or notions that they want them to ignore. It therefore follows that narratives about disaster may be made to undergo the most scrutiny in the processes of selection, distortion, and replication or circulation (Galtung and Ruge, 1965).

Freedman (2004: 63) submits that there is the possibility of lies, distortion, and misrepresentation in disaster reportage. For instance, there is a tendency for news about disasters to be amplified or exaggerated by the media. On the one hand, there is the possibility of underrepresentation 'systematically, to challenge arguments' for invasions or to evade criticism and sanctions, which may arise due to conflict of interests between the government and media outlets (Freedman, 2004). The government, sometimes in the bid to save face, may employ the media to project propaganda narratives of its responses in disaster situations. On the other hand, the media may be more concerned with the primary function of uncovering and disseminating information. Whatever the case may be, the media is caught up in a dilemma because they have an obligation to the government, who wants to be in control of signification (information) flow, during crises or disasters, and to the public, when it comes to being impartial and independent truths in order to earn their trust or credibility. If they can earn the trust of the viewers, they would be able to mobilise certain reactions or responses. This present study focused on investigating significations in disaster reportage, identifying disaster management strategies. In other words, the study underscores significations as a significant part of media framing strategies of disasters.

There is a bifurcated relationship between disasters and language, that is, significations in the news. Haugen (1972: 325) negotiates this in terms of 'universality,' positing that language relates users to one another and to nature itself, where nature relates to the ecosystem that encompasses the social and natural habitat or environment of language users. Thus, language has both psychological and social orientations. While the former engages the mind of language users, which is indicative of the cognitive ways of interacting with nature, the latter explicitly refers to the biodiversity of language itself. One of the most significant things about language is that it is socially and mutually shared. The way a society uses language as a means of communication is a peculiar

attribute that identifies them. Haugen (1972) puts it that it is determined by those who use it to communicate or transmit messages. Among other things, this assertion foregrounds the fact that there are specific linguistic codes and discursive patterns that are adopted by individuals, groups, or speakers, in this case the media to represent ecological, social, and cultural phenomena. These arguments are at the heart of this present study. Specifically, it is focused on identifying and discussing specific linguistic codes used to signify disaster experiences and the responses that are elicited.

Narrowing this to the local milieu, Bateson (1979) and Bateson and Bateson (1987) advance significations like *Pleroma* and *Creatura* as means of representing and describing events and conditions in the world. These keywords are drawn from the bio-anthropological perspective. *Pleroma*, for instance, is the world of nonliving matter such as stones, hard metal, smoke, among others, which are, though ordinary, lifeless, or irresponsive to information, but are used as basis for representing events in the real world. They have no ability to speak or pursue arguments of any kind, but they function as objects of signification and symbolic ways of representing life. Bateson and Bateson (1987) aver that these objects are only affected by centrifugal ‘forces,’ and could be manipulated by man. Take for example, man has prescribed scientific laws such as the laws of matter, gravity, among others which only explain natural causes. From the perspective of local semiotics, these natural substances can be used as icons and symbols, which are categorised as signs or signals.

The second signification, *Creatura*, encapsulates forms of explanation. This is typically in the core domain of signification. *Creatura* accounts for all the activities in the human mind and around him, including that which provides instinctive information or knowledge on how to represent nature, and manage, control, or avert consequences in sociological milieus. It also creates instinctive knowledge on how to annex the power of nature and use it to our advantage for good or bad reasons, as seen in disaster fiction. These two concepts, ‘mind’ and ‘matter,’ are synonymous to ‘sign’ and ‘signification,’ Bateson and Bateson (1987) argue for a blend of these factors in representing human experience. The argument is that social relationships are hinged on the utilisation of both terms, in an interwoven manner. But other scholars have argued differently.

Hoffmeyer (2008) opines that a scientific approach to the study of life, most likely, takes for granted natural laws, while explaining reality. Rather, it uses empirical and practical

knowledge to represent it. Proponents of the scientific ways of representing the world often critique forms of local, religious, or spiritual significations, which are also possible means of representing the same world. The claim is that neither the human mind nor nature is reducible to deterministic natural laws (Hoffmeyer, 2008). But this is not entirely true, especially in the humanists' perspective, who suggest a different view hinged on intentionality and experience. This, in many respects, has a synchronic or symbiotic relationship with the traditional – cultural and epistemological ways of representing reality. It also defines the same natural laws and instincts that scientists use in representing the world. In other words, there are symbolic ways nature itself speaks to us, which give credence to local – indigenous semiotics, as a significant branch of semiotics. Nature itself is a form of signification. From it we can annex messages that could be useful in representing, managing, or averting crises in terms of ecological disasters. There are instincts, signals, or signs, inherent in objects of nature that enhance the study of semiotics.

The connection between these means of representation and the significations in news reports of mainstream media is noteworthy. The focus of contemporary media is drifting, practically, to environmental problems. Stibbe (2015) opines that media reports are influenced by some peculiar 21st century issues like climate change, inequality, biodiversity losses, alienation from nature and community losses, among others, which have become the banes of industrialisation, technological advancement, and economic transformation. These activities are perpetrated by human beings, mindless of the consequences that myriads of studies and campaigns have advanced. Alyaz, Isigicok and Gursoy (2016: 2) suggest that the environment is captivating the attention of the world and media, and arousing discusses on key issues like 'global warming, depletion of natural resources, environmental deterioration, extreme diseases', among others which are caused by environmental factors, ozone layer depletion, among others. The bigger questions here are: what inform news selection, distortion, and circulation? In other words, what is the basis for newsworthiness with respect to disasters around the world? How are disasters in the periphery and centre reported, and to what extent do news reports about disasters mirror the plight of victims and mobilise local support system, in response to disasters? Why is it even important to have a study focusing on the management of signification or disaster? These are significant questions foregrounding

the need for a study of this nature. Response to these questions foreground the gaps that this study is designed to fill.

Korteen (2006) avers that economic transformation and industrialisation are dominant entities responsible for nature's alienation and destruction, causing counter effects such as disasters. In a manner of speaking, these constitute the stories that news reports tell about natural disasters like volcanic eruption, hurricane, flood, tsunami, landslides, earthquake, among others. Such news reports have populated mainstream media for two to three decades. The world has seen more natural and human enhanced ecological mayhems (disasters) in recent times, than any other period in human history. The more disasters happen, the more they change the landscape of humanity, life, and the places they affect. On the one hand, they redefine the entire biodiversity of nature; on the other hand, they leave communities and human beings desolate, causing loss of life and properties. They enhance all sorts of crime related activities, and collapse law and order and human security. They result in more than thirty to forty percent of rural-urban and (or) global migration rate.

Okpiliya *et. al.* (2013) and Quarto (2001) assert that the importance of preserving the ecosystem, which is tantamount to managing disasters, includes life support for plant, humans, and other endangered species. Basically, the ecosystem and biodiversity are designed for the benefits of human beings. If altered, it would lead to collateral damage, not only to humans, but also to a vast range of species coexisting with them. Thus, the degradation, and subsequent destruction, of the ecosystem, especially by disasters, has a lingering effect. It is however ironical that human beings are involved, one way or the other, in destroying the environment. This argument has featured in most discourses on disasters (Verwijmeren, 2016: 6). One of the the main factor accountable for the universal hampering of the environment is globalism. Ellis *et. al.* (2010) puts it that human activities on the ecosystem have led to the altering of the arable arears. It is noteworthy to mention that the population of the world has drastically increased to more over seven billion dwellers as against a little above six hundred million about three centuries ago. The consequences of rising population, urbanisation and other recurrent human activities on the ecosystem include 'fragmentation of natural systems, pollution of environments, alteration of major biogeochemical cycles', and reduction in the diversity and functioning of species, (Vitousek *et al.* 1997, Adeel *et al.* 2005), which contribute to natural disasters.

Scheffer, *et. al.* (2001: 591) opine that change is inevitable in the real world, arguing that ‘conditions are never constant’. In furthering this argument, they posit that there are related extreme inevitable conditions that are capable of affecting natural conditions like extreme weather, which is the effect of all human activities against the ecosystem. Smith (2017: 1) supports the argument that ecosystem depletion is categorically caused by human beings, consciously or unconsciously, and that this has a long-term counter effect on them. This proves that the depletion of the ozone layer, which is accountable for disaster, is man’s orchestration. Smith (2017) opines that the counter consequence of depleting the ecosystem is ‘direct’ and affect man’s ‘social welfare in the long term.

This research emphasised the importance of the significations that constitute media framing of disasters, particularly, with respect to the responses to, or the management of disasters like flooding, hurricane and volcanic eruption in local communities. In doing so, the study also identified the disaster management strategies framed in the narratives of disasters by the media, such strategies recommendable to disaster management agencies for use in the management of disasters in disaster-prone local and urban communities. In other words, the study foregrounded the fact that every disaster management, from media perspective, begins from significations which they spread, using online news narratives in form of podcast. The interpretation of these significations to identify actual disaster response strategies, which was the main concern of this study, is equally considered as an indispensable process in the management of disasters in local communities.

1.2 Statement of the problem

In the modern world, disasters are a typical occurrence, and how they are covered by the news media can have a big impact on how the public reacts and understands the situation. Understanding the characteristics and signification techniques employed in news narratives of disasters is crucial as online news, that is the podcast of mainstream media outlets, have become common ways of circulating such narratives. These stories do not only describe the actual incidents, but also have influence on the general public’s reaction to disasters. Such stories include disasters consequences, which researchers have connected to poverty, economic and social deprivation, insecurity, high mortality (death) rate, among other debilitating circumstances. Sufiyan’s (2014) study connected the aftermath of disasters to poverty, especially in ‘low-income and vulnerable’

communities, mostly overcrowded by feeble and vulnerable people, largely made up of females, children, the elderly and the disabled. The reason disaster is so critical is that it causes massive and unquantifiable economic, financial, and human losses. Other studies like Brata (2017), Zenklusen (2007), Saleem (2013), Covaciu (2018), Nel, *et al.*, (2014), and Lima, *et al.* (2013) mentioned various consequences like displacement, infringement of children's right to life, comfort, access to social amenities, and bio-environmental losses. Events like these have become more popular in the present day than any other time in human history. In view of this, Skinnemoen's (2009) and Sedlaczek's (2015) works concluded that climate change has become an issue of contemporary concern, since it is often held accountable for ecological disasters. While the above studies focused on disaster consequences, this present study analysed signification tactics used in news narratives of disasters and foregrounded the effects of significations in disaster management in local communities. It looked at how meaning is constructed and subsequently communicated by media through news narratives and the implications for disaster response and management.

For many people, the websites of news media outfits, which this study conceptualised as online sources, are becoming increasingly vital sources of information. Hence, it is crucial to study how disaster-related news narratives of mainstream media create meaning and shape public opinions on how disasters could be managed. Nix-Stevenson (2013) reviewed responses to natural disasters by authorities, using the global standard. Nex-Stevenson focused on western societies, reporting the responses to natural disasters as swift. But this does not apply to third world countries where responses are often unplanned and incommensurate to the level of damages to the victims or communities. The signification techniques employed in news narratives by the media to report disaster management strategies served as the main focus of this study. A significant attention was paid to the semiotic resources utilised in the online version of news reports, using strategies like headlines, photographs, and language choices.

Okoroji (2018) studied 'risk reduction' as an approach to the management of ecological disasters. The study presented the ecosystem and all its components or elements as synchronising pieces, that is, existing as a semiotic network. Okoroji's (2018) study emphasised local participation in disaster management, implying that local people can be involved, which a view supported by this present study. The only difference is that while Okoroji's (2018) study was retrospective of only one global disaster management

model, 'risk reduction', this present study identified models applicable to the local situations. Laframboise and Loko (2012) worked on disaster management from the Macroeconomic angle, addressing the impact of natural disasters and the International Monetary Fund's (IMF's) role, in assisting countries coping with natural catastrophes. The study looked similar to Taabu (2014) who studied disaster management from the level of political responsibility. However, Taabu's (2014) focus was on the role of the Ministry of Energy and Petroleum. Petroleum mining and refining are ecocritical factors, which makes people concerned about their involvement in the management of disaster that is the consequence of their actions. This present study assessed the role relations of every concerned actor in disaster situations as reported by the media using significations.

Isife and Ugwuanyi's (2012) work evaluated emergency management agencies on the basis of the four traditional concepts of disaster management, mitigation, preparedness, response, and recovery. The study also stated that effective management of disaster can enhance sustainable development. Schryen and Wex (2014) supported this view from a global disaster response perspective. In other words, both studies, representing the international and local contexts, assess the impact of the global models in disaster management. This present study explicated how mainstream media narratives of disasters motivate people to respond to disasters. The semiotic features and pragmatic strategies that underscore the narratives of disasters, which are the tools for mobilising local – indigenous people and disaster management agencies to respond to disasters were the centre focus of the analysis of this study. In other words, the study specifically evaluated, using the podcasts of news narratives by mainstream media, how people, the government and management agencies, not only perceive and react to disasters, but also how they engage in disaster response operations.

Several studies have applied a mixed-methodical approach to examine the relationship between news media narratives and societal perceptions of catastrophes. Gandage and Ranadive (2009), in their study, propose an ecosystem approach to disaster management, which is hinged on 'planning, designing, and implementing strategies', to restore the ecosystems. The study agreed that the management of disaster entails restoration of the ecosystem after a major disaster, which aligned with recovery in the global rubric for disaster management. Gandage and Ranadive (2009) also aligned their view to emergency response strategies. Nojavan, Salehi and Omidvar (2018), in their study,

proposed a conceptual modification of the rubric for disaster management, using stages of ‘coding’. Nojavan, Salehi and Omidvar (2018) suggest three coding phases, ‘descriptive coding’, ‘interpretive coding’, ‘strategic coding’. These principles were aligned to the thematic processes of global disaster management. The study did not say how these are reported in news narrative, using semiotic patterns, which was the primary concern of this present study.

Due to complexity, scope, and emotional impact, disasters can be extremely difficult to cover in the news media. But what seems to be important is that news narratives create meaning that have significant impacts on how people react to disasters. Thus, it is crucial to investigate the signification techniques employed in disaster-related narratives in mainstream media. Studies that have closely addressed narratives of disasters have applied the ‘eco’ prefix to study nature, climate change and its relationship to disasters. These studies have centred on ecocriticism, ecopoetics or ethnography. Such studies include Lidström and Garrard (2014), Inas Samy Abolfotoh, (2015), Estok (2009), Evans (2015), Rahman, Islam, and Hussain (2018), among others. These works have romanticised nature, following the steps of canonical poets such as Osundare (1988, 1984, 2011) and Bassey (2002), who have advocated for the adaptation, restoration and valorisation of nature and the ecosystem, and Kijiner (2011) who has been critical of the role of capitalists, industrialists and nations who are developing atomic bombs, facilitating, in the process, the degradation of the ecosystem. This present study was focused on analysing the semiotic features of a genre of disaster narratives, to identify their semiotic features and pragmatic strategies used to mobilise people to respond to disasters.

The semiotic peculiarities of language across different sociological spaces have attracted interest too. Vovou (2016) and Hult (2003) devoted attention to the eco-diversity of language, but not capturing the language reality of modern (urban) societies. Communities today, due to urbanisation, globalism and immigration, are becoming heterogeneous or multilingual. Uyanne, Onuoha and Osigwe (2014) worked on language dialectics in speech communities, identifying stylistic variations and the peculiarities in the language of the speech communities they used as milieus of the study. They reinforced, through this, Hymes’ (1972, 1974) ethnography of communication as an important feat in the study of speech communities. This present study was different in

terms of data, and theoretical framework. It employed disaster semiotics to analyse significations in news reports, mainly about disasters.

Although Loth's (2016) study identified the semiotic features of written language in speech communities. The scope of semiotics, in Loth (2016), was limited to textual forms of representations that marked the signifier and signified. This present study, using disaster semiotics as theory, analysed both texts and images that explicated disaster occurrences as reported by mainstream media, using news reports. Yuniawan, Rokhman and Mardikantoro (2017) adopted the term 'critical' to study the diversity of language used in disaster situations. The study focused on how people, but not mainstream media, used language during disasters. This present study attempted to shed light on how mainstream media use significations to package news narratives about disasters, not only for the purpose of creating awareness, but also influencing the way people respond to disasters. The study investigated how media use diverse semiotic features and strategies to represent disaster events. It analysed the semiotic features of the signification in the online version of news broadcasts, using four media outlets, Cable News Network, Columbian Broadcasting System, Channels Television and Television Continental. The analysis made it possible to identify disaster response and management strategies that are applicable in local communities.

1.3 Aim and objectives

The aim of this research is to examine the significations of disaster management strategies in CNN, CBS, Channels TV and TVC. The objectives are to:

- i. Analyse the semiotic resources deployed in the news narratives of CNN, CBS, Channels TV and TVC in portraying disaster management strategies.
- ii. Evaluate the representations of disaster management strategies in the news reports of CNN, CBS, Channels TV and TVC.
- iii. Examine the discourse issues and strategies signified in the news reports of CNN, CBS, Channels TV and TVC news reports,
- iv. Analyse the linguistic and pragmatic markers of the significations of disaster management strategies in the news reports of CNN, CBS, Channels TV and TVC.

1.4 Research questions

This research work will be guided by the following questions:

- i. What are the semiotic resources deployed in disaster reporting in the news narratives CNN, CBS, Channels TV and TVC?
- ii. What are the representations of disaster management strategies found in the news reports of CNN, CBS, Channels TV and TVC?
- iii. What are the discourse issues and strategies in the significations of disaster management strategies in CNN, CBS, Channels TV and TVC news reports?
- iv. What are the linguistic and pragmatic markers deployed in the signification of disaster management strategies in the news narratives of CNN, CBS, Channels TV and TVC?

1.5 Scope of the study

This study was delimited to ecological disasters that are broadcast in four mainstream media outfits. Among the many forms of natural disasters, the study delimited its scope to only three forms of disasters, two hydraulic, and one volcanic, which were also termed as the variables of disasters in this study. These variables of disasters were hurricane, flood, and volcanic eruptions. The milieu of the study was delimited to the coastal areas in America, Asian Pacific, and rural-urban communities in Northern and Southern Nigeria where disasters were frequently reported. Also, these were areas that have witnessed the most notorious cases of the variables of disasters highlighted in the five-year period delimited as the temporal scope of the study. The delimited timeline was news reports covering disasters between 2015 and 2019. The sources of data for this study were stratified to the online version of the broadcast of only four mainstream news outfits, two from the local and international scenes, respectively. The local stations were Channels Television (henceforth, CHNLSTV) and Television Continental (henceforth, TVC), while the international stations were Cable News Network (henceforth, CNN) and Columbia Broadcasting System (henceforth, CBS). The analytical framework was delimited to Han-Liang Chang's Disaster Semiotics (DS), with ample support with Lesley Jeffries' Critical Stylistics, Systemic Functional Linguistics (henceforth, SFL), using transitivity and mood, and Pragmatic Acts, in order to account for context.

1.6 Significance of the study

This study is significant and beneficial to four groups of participants who interact in disaster situations. First, it will benefit disaster management agencies in repositioning themselves in the way they respond when disasters happen. It will also help them to

identify the right significations they can pass to victims and the entire populace during disasters. The study analysed significations in news narratives that these agencies can adopt in the management of disasters. In addition to this, it will help the management agencies to be able to understand significations, and how to use language during disasters to affect how people respond to such disasters. The management of signification includes knowing when and how to put such significations across to the local communities, a feat that this study will avail the management agencies. Second, this study will help victims of disasters, especially in rural-urban communities, to identify short-term disaster response and long-term management strategies. This will enhance their ability to be able to apply the right response, in order to mitigate their losses, and enhance their ability to rebuild their life after going through disasters. The study will also help them to be able to interpret the significations in news reports that are beneficial, in the long-term, in solving their ecological disaster problems.

Third, the government and other agencies, who are supposed to respond to disasters in local communities would benefit from this research. The results of the study, especially the part that underscored disaster-management strategies is recommended for use in indigenous communities where disasters have become notorious. The study's findings will enable them to identify disaster management strategies peculiar to their areas and situation. The study analysed disaster management strategies reported in the podcasts of mainstream media outfits, and foregrounded the ones that are applicable to local situation.

Fourth, the study will benefit news presenters and reporters to be able to identify, and thus, use the relevant significations (narratives or frames, as they call it) to tell their stories about disasters, the victims, and indigenous communities, to attract the right audience. This study will draw their attention to the way(s) they could report disasters or ways to manage them, to the indigenous communities, the government and management agencies, in the way that they would be moved to respond appropriately.

Other beneficiaries of this research work, outside the agents mentioned above, are research groups or individuals working on disaster management. They will benefit from the analytical approach/model since it can be applied to other forms of data. This research will serve as reference material. Thus, to get the results of this study to the concerned parties three bidirectional strategies would be employed. The first is through

publication in bulletins, local and state digests, and reputable – impact journals, and police briefs, where the results would be assessed by researchers and the concerned management agencies, state, or federal government. Second, the results would be presented in conferences, lectures, symposiums, and even television or radio interviews, if invited to share the ideas. The presentations would be published in the conference proceedings, as well as newspaper columns for easy and vast assessment. The third strategy is to embark on social campaigns and publicity programmes in rural and urban communities, where disasters are of critical concern, to publicise the result directly. This, also, will entail granting interviews to news outfits and community town hall meetings, to share the findings with the parties directly involved in disaster management.

1.7 Definition and clarification of terms

The significations in news reports appeal to two kinds of responses, which are ‘acting’ and ‘plighting.’ These terms need some explanations or clarifications, in the ways they have been adopted and used in this study. These terms are defined below.

Plighting: This is an anthimeria, a term co-opted from literary stylistics to mark functional shift, that is, the adoption of a word belonging to one class to function in another. Mostly, this occurs between verbs and nouns. In this case plight is originally a noun but has been co-opted and used in this study as a verb in the progressive tense. This has been used in this study to describe or capture every episodic or thematic frame, that is, signification, that represents the precarious conditions of the victims, individuals and communities that are victims of natural disasters.

Acting: Unlike plighting, which is a temporary anthimeria, acting falls under permanent anthimeria, because it has been included into the English lexicon. It was adopted from the noun ‘act.’ In this study, the principle of acting represents all the disaster management strategies that are represented in the analytical model presented in chapter three.

Significations: As adopted in this study, these are the resources that are used to make meaning. They are forms of representations, constituting objects, name, symbols, among others. It is adopted for the linguistic and nonlinguistic meaning passed in the news contents in relation to disaster responses and management. Signification evidently is an important process in media framing of disasters; in other words, it is one of the processes of framing.

Framing: This is a broader and more complex process in achieving their objective of getting messages to the audience. Framing is, purely, a media term for the way(s) news reports are positioned to encapsulate all forms of significations. There are two framing paradigms, episodic and thematic framing strategies. But there are several processes that could be used to achieve framing such as, headline patterns, language forms like diction, image choices, story placement, editorial slants – shift and ideological positioning. Two of these processes fall within the purview of semiotics, language use and image selection.

Disaster: Disasters are defined as unforeseen, serious incidents that result in major harm, devastation, and loss of life or property. They may have natural or man-made causes, and they frequently have a significant impact on many different areas, including whole nations. Based on their causes and effects, disasters can be divided into distinct types. This study focused on three types of disasters, namely, hurricane, flood and volcanic eruption. Hurricanes are severe tropical storms with high winds and significant rainfall. Flood is descriptive of water overflowing onto normally dry terrain. This can be as a result of a storm, a lot of rain, or melting snow. Volcanic eruption arises when a volcano releases gas, ash, and magma that affects the environment around it.

Online News: What is referred to as online news in this study is the podcasts of the news that are broadcast to viewers, in this case by mainstream media stations. In this age of technology and the popularity on the internet, most media stations share the live broadcast of major programmes on their websites, making them accessible to virtual audience or online followers. It is important to mention that the four media stations chosen for this study have massive online presence and, subsequently, followers.

Indigenous: When the word indigenous is mentioned in the study it referred to both rural and urban communities. It is used when there were participants – victims of disasters claiming heritage of the areas that disasters have ravaged, and thus, were putting up response strategies to avert them.

CHAPTER TWO

REVIEW OF LITERATURE

2.0 Chapter introduction

This chapter is dedicated to the review of literature – works that are related to the concepts, approaches, and theories of this study. There are four meta-discursive areas, the conceptual, empirical, analytical, and theoretical reviews. Each section discusses critical issues that relate to the study for the purpose of explicating the fundamental issues underpinning the research. In the first section, the conceptual relevance of the

work is reviewed. Here are views and arguments of scholars in relation to ecosophy, nature and change, climate change, biosemiotics, and disaster semiotics, which are the foundational studies relating to ecology, biodiversity and disaster representation or management. Also, in this section, there is a review of the status of ecolinguistic research, as well as the ideological standpoints of stakeholders in disaster discourses. There is a section on media and disaster news dissemination. The second section reviews empirical works on ecopoetics and ecocriticism, ecological disasters, and their consequences, as well as views on global disaster management strategies. The third section is devoted to reviewing the analytical and theoretical approach adopted for this study.

2.1 Conceptual review

2.1.1 The ecosystem and the nature of change

The ecosystem discourse has been a subject of interests, at least, in the last ten years or more. Simpson (2011: 3) pushes this argument, opining that the service of the ecosystem is of imaginative concern to ‘decision-makers’ at the global level. The ecosystem is a network of systems and organisms, which are coexisting in the planet. The ‘eco’ in ecosystem is from the Greek etymology, *oikos*, meaning house or ‘habitat’ (Stibbe, 2015: 2), in this case of all the biodiversity of nature, which contains living organisms and non-living matter (the biodiversity of the ecosystem). Other features are further classified into biotic and abiotic components or systems. While the biotic is comprised of the flora and fauna elements, the abiotic contains features like soil, water, and air, among others, which are also parts of the terrestrial system. In a summative view, parts of the ecosystem components include water, water temperature, plants, animals, air, light, and soil.

Rahman (2015: 214) broadly categorises the features of the ecosystem to include: ‘inter alia, terrestrial, marine and other aquatic ecosystems, and the ecological complexes of which they are part’. The same description applies to biodiversity, which involves or includes ‘races and species of all microbes, plants, and animals that live on earth’ (Rahman, 2005: 214). Everything in the world constitutes ecosystem diversity, including the ones evolving. These biodiversity – components of the ecosystem are all connected in a semiotic network. For instance, they all work together and depend on each other for their survival. The implication of this is that any action against one affects the other in a

consequential manner. For instance, lack of light and water imperils the soil that grows the crops that subsequently provide the right nutrients for plants and animals who may die of lack, hunger, and starvation. In the same pedestal, if plants die, animals that depend on them may die consequently.

A further accentuating description of the bidirectional relationship of the ecosystem's biodiversity is found in the SCBD (2010). It is presented here as 'the diversity of life on this planet'. This stipulates the conditions that guide, drive, or inspire processes for the sustenance of life, that is, the very survival of the diversities themselves and the human economy. Human beings are classified as a part of the biodiversity of nature in their own rights and are saddled with the highest responsibility in the ecosystem, despite being the greatest beneficiary of all biodiversity. He consistently interacts with the ecosystem on a variety of geographical and (or) temporal scales. Human interaction with the ecosystem avails him the vital information concerning his survival in the same ecosystem. In another view, the diversity of nature is considered as the most indispensable contributor to all life forms in the ecosystem. This also exists as variability, and is existent in all living organisms, marking the 'ecological complexes' that define their existence (SCBD, 2010).

Cardinale et. al. (2012) describe life as the 'most unique feature of Earth'. It therefore posits that all creatures in existence are obliged to struggle for existence - life. However, life itself is not infinite; it is befuddled by another extraordinary feature called diversity, which can be measured or evinced by different numerical and attributive qualities. In numerical value, for instance, Cardinale et. al. (2012: 59) opine that there are no less than nine million species of plants, animals, protists, and fungi coexisting in planet Earth. This is in addition of the over 7.4 billion people cut across all continents. This generates significant questions and debates, one of which is: do these forms of diversity act in mutual condescension or altercation with one another? The latter is however the case, as established in the first Earth Summit held in 1992 in Rio de Janeiro. The main submission of this summit is that 'human actions were dismantling the Earth's ecosystems, eliminating genes, species and biological traits at an alarming rate' and this is consequently leading to loss of biodiversity, which grossly 'affect the dynamics and functioning of ecosystems' (Cardinale et. al., 2012: 59). Again, this points to the bidirectional connection between the biodiversity of the ecosystem coexisting in the ecological space.

Ostberg, et. al. (2013) and Woodward et. al. (2004) establish connection between temperature and the ecosystem. For instance, the global rise in temperature negatively affects the ecosystem, which also has an impact on the proper ‘functioning of the earth as a system of planetary chemical cycles’ (Ostberg, et. al., 2013: 347). In another pedestal, any negative impact on the ecosystem affects the social, cultural, and economic functioning of the society. Hence, there is no denying the fact that climate change leads to transformation in the landscapes of the ecosystem, and this poses grave and dangerous consequences to the ecosystem diversity. Verwijmeren (2016: 9) argues that the activities of human beings that affect the climate and ecosystem diversity have (grossly) aggravated. These account for bifurcated changes in the ecosystem and climate, leading to bidirectional consequences. Every change in climate or the ecosystem revolves back to human beings living in the same ecosystem.

The increasing actions of impairment or change in climate result in hampering of the ‘vegetation growth’, and other biotic and abiotic factors (Grime 1977), which contribute immensely to human survival. Any change on the ecosystem or nature’s diversity may be gradual or nonlinear, that is, rapid, as expected after a certain threshold of stress (Verwijmeren, 2016). Changes can be critical and interconnected, that is, covering a ‘wide variety of ecosystems’ (Scheffer et al. 2001, Kéfi et al. 2016). The notion of critical changes in the ecosystem is explained by Scheffer et al. (2009) as a change that affects both ‘organisms (including man) and the physical environment’ that human beings and other organisms co-exist.

Ellis et. al. (2010) attributes change in the ecosystem to ‘rising global population,’ stressing that the population of the world has grown astronomically from approximately 600 million in the 16th century, before the wake of industrialisation, to an estimated 7.4 billion in recent time. This global population index has a forecast of 8.3 billion in 2030 and 9.5 billion in 2050 (UNWPP, 2015). and population growth is not likely to mitigate. The effect of overpopulation is the constant transformation of free – natural areas, and, consequently, ‘human shaped rangelands, croplands, villages, and densely populated urban areas’ (Ellis et. al. 2010, Klein-Goldewijk et al. 2011). Other negative shades of this development increase: the increasing ‘fragmentation of natural systems, pollution of environments, alteration of major biogeochemical cycles, and in reduced species diversity and functioning in most ecosystems’ (Vitousek et al. 1997). Scheffer et al. (2001: 591) opines that all components of the ecosystems are consistently affected by

changes in climate, and this can be triggered by turbulent weather conditions. The argument here is that nothing, even in nature or the ecosystem is ever constant.

Rahman (2015: 215) supports the argument that human beings are at the centre of the causes of ecosystem diversity, decrying that most of the wetlands are being (radically) transformed into human's agricultural territory, and other arable land are being destroyed because of regular construction works, due to the overwhelming quest for development. Other activities include intense degradation, over-utilisation, fragmentation, and, in other cases, transformation to soothe the current industrial cum production or technological development landscapes. The situation, at present, has aggravated and our present dispensation is faced with more herculean threats to the ecosystem than other dispensations in human history. The indices are quite clear, many plant and animal species are facing extinction, while the survival of others are being threatened. Duraiappah et al. (2008) note that, in some cases, human beings engage in activities 'without a thorough understanding of their role and benefits to development'. The cost of such ignorance is the effect on the ecosystem, and their own posterity, because of the innate connection between the ecosystems and their social survival systems. Considering these analogies, as stated by SCBD (2015:6), over '1.3 billion people depend on forest resources for their livelihood; another seventy percent (70%) of the world's population, amounting to over 4.6 billion people, rely on medicinal plants; and more than 3 billion people depend on marine and coastal biodiversity for their survival. The summary of this is that we all depend on ecosystems for one thing or the other and in different ways. The potential threat to the proper functioning of the ecosystem, climate change, is discussed below.

2.1.2 The 21st century climate change discourse

Climate change is also associated with another term, global warming. which is even vastly used across the world to address the changing nature of the climate. Both terms, in ecological discourses, are complimentary and could be used interchangeably to index the real threat to the ecosystem or the world, which is 'ozone' layer depletion. The word, ozone, was coined by a French scientist, by name, C.F. Schoenbein in 1840 from the Greek word *ozein*, which means 'to smell'. Its initial adoption, and use, was to characterise 'chemical species with a pronounced odor' (Garfield, 1988:1). However, discourses bordering on climate change are not completely dissociated from talks about

the activities of the ozone layer; it is often considered as the basis for climate change discourses. The discovery that set the climate change debate in motion was piloted by Charles Fabry and Henri Buisson. These scientists discovered the ozone layer in 1913. Part of their discovery was its ability to potentially absorb, nonetheless, 97 - 99% of all harmful Ultraviolet (UV) that are emitted directly from the intensity of the sun. Shielding this UV ray is a great service to humanity, plants, and other animals. In doing this, it builds a stratospheric layer that encircles the earth, protecting all life under the sun, precisely on earth. It is the formation and further build-up of the oxygen in the atmosphere that led to the formation of the ozone layer.

Ogunniran (2018: 1) describes the Ozone layer as ‘a layer of gas present in the upper part of the atmosphere which is about 20-48 km above the sea level’. In another pedestal, the ozone layer can be said to be the stratospheric layer, which provides a bulwark of the support system that guarantees human survival as well as that of other elements in the ecosystem. Ogunniran (2018) posits that the ozone layer contains various forms and descriptions of oxygen, also referred to as ‘allotropes.’ Part of their function is to repel harmful Ultraviolet (UV) rays of light from penetrating planet earth, while ensuring uninterrupted passage of the non-harmful light or radiation, which would be of immense benefit to man, to the earth’s surface. From the foregoing, the ozone layer can be said to be a deep layer hanging above the earth’s surface. It is situated in the atmosphere, and contains ozone, which can be further described as natural molecules containing atoms. These atoms are gaseous and occupy the upper atmosphere, which is known as the stratosphere. The stratosphere has a third layer known as the ozonosphere hanging at 15 to 35km, that is, between 9 and 22 miles above the earth, (Ogunniran, 2018).

Siva-Sakthivel and Siva-Kumar-Reddy (2011: 30) pose the argument that life on earth would not have evolved the way it has today without the ozone. The ozone layer itself and the discourse around its depletion, leading to climate change, are products of time change. For instance, Siva-Sakthivel and Siva-Kumar-Reddy (2011) notes that the first stage of ‘single cell organism’ environment, which existed on earth over 3000 million years ago thrived on an oxygen-free environment. They existed in primitive forms of plant life; but they began to multiply and evolve and subsequently ‘began to release minute amounts of oxygen through the photosynthesis reaction, an action which converts carbon dioxide into oxygen’ (Siva-Sakthivel and Siva-Kumar-Reddy, 2011:30). The implication of this is that the consistently changing time, otherwise

dispensation, and the industrial cum technological complexities that were introduced and subsequently proliferated (still on the rise today) caused the earth – environment and all its biodiversity to evolve.

Thus, Ozone layer depletion or climate change has become critical environmental issues, arousing myriads of discussions and deliberations globally. UNEP (1998) reports that the first noticeable consequence of climate change or ozone depletion is the ‘increased transmission of solar ultraviolet (UV) radiation to the Earth's lower atmosphere and surface’. This causes severe heat and discomfort; when it degenerates, it will affect all organisms on earth, biological or chemical processes. It will also pose danger to all organisms, causing epidemics of deadly diseases. For instance, it is the ozone layer that prevents man from various deadly diseases and disorders such as skin cancer, immune system damage and cell destruction; it also protects the terrestrial and aquatic life in the ecosystem (UNEP, 1998). Other consequences of ozone depletion include:

... damage to terrestrial and oceanic vegetation; damage to some outdoor materials; changes in the chemistry of the lower atmosphere (the troposphere), e.g., photochemical smog formation; and alterations of the biogeochemical cycles of non-living organic and inorganic matter whose degradation depends on the exposure to ambient solar radiation... (UNEP, 1998: 9)

Garfield (1988) opines that the thinning of the ozone layer was discovered in 1985 over Antarctica, arousing the consciousness of the world’s notable scientists, communities, and governmental bodies. This fault has continued to degenerate, as the ozone layer is becoming thinner and thinner day by day. This is causing it to lose its ability, capability, and potency to shield or cover the earth’s surface. Ozone layer depletion is linked with various factors. Among these, and probably the most famous, are greenhouse gases like Chlorofluorocarbon (CFC), volatile, organic, compounds, and water vapour, among others, which are emitted as industrial waste or other nefarious human activities. Fahey (2002) identifies the resultant nature of these emitted wastes to be in form of halogen source gases containing chlorine and bromine atoms, leading to stratospheric ozone depletion. The composition of these halogen source gases includes carbon, chlorine, and fluorine, which are collectively called CFCs. CFCs are also accompanied by carbon tetrachloride and methyl chloroform, having chemical compounds, CCl_4 and CH_3CCl_3 respectively.

Kellkens et.al. (2002: 2) opine that the consequences of the ozone layer depletion are vastly categorised in the short term and long term. In a more pertinent situation, these consequences remain uncertain, multifarious, and dynamic in the long-term. The depletion of the Ozone layer is worsening, and it occurs in a string of actions. Fahey (2002) itemises, and discourses six processes involved in the depletion of the stratospheric ozone. The first is the emission of halogen source gases into the earth's surface, possibly by human activities. This is where human beings are held accountable for the changing climate. Second, the emitted gases begin to gather, and then they 'accumulate in the atmosphere and are circulated throughout the lower atmosphere by winds and other air motions' (Fahey, 2002). The third process is the transportation of halogen gases from the atmosphere to the stratosphere. This process is done by a support system called air motions. The fourth process involves a large volume of the halogen source gases going through conversion in the stratosphere to form reactive halogen gases in form of chemical compounds or reactions, which have been stated earlier as ultraviolet (UV) radiation, emitted from the Sun.

The fifth process is the redirection process. During this process, the reactive halogen gases make a U-turn and return to the troposphere where the gases pass through a filtration process. This naturally transposes to the sixth process, involving the removal of the chemical compounds from the air both by moisture in clouds and rain. During this process, the 'reactive halogen gases cause chemical depletion of stratospheric total ozone over the globe except at tropical latitudes' (Fahey, 2002). The essence of demonstrating these processes, overall, is to consolidate the hypothesis that disasters are not spontaneous, but are effects of ozone depletion, and there is a network of processes involved.

2.1.3 The foundational approach to disaster semiotics: Biosemiotics

Disaster semiotics was motivated by biosemiotics, a brand of semiotics that relates to the source and composition of human life itself. Romanini and Fernández (2014: 1) trace the root of biosemiotics and biosemioticians to Peirce's ideas of the origin of life and the 'diversification, evolution and functioning of living systems.' The simple interpretation of this is that biosemiotics borders on the evolution of man and his existence. In Wheeler's (2006) perspective, it focuses on the evolutionary processes of nature and culture, and the understanding of how human beings can demystify or 'grasp

the complex structures' that life itself' depends on. Biosemiotics draws on the developments or complexities that are evinced in the sciences, tracing human development from empirical and evolutionary paradigms, rather than notional arguments or insinuations.

Favareau and Kull (2015: 13-14) trace biosemiotics to the relationship between language and biology from the perspective of the 'physicalist'. The point here is that organisms, using human beings, which are at the center of language as example, are composed of a chemical-metabolising, self-copying, or duplicating body. This also justifies his genetic status and endowments. Another prominent feature they have in common is growth, which subsequently accounts for the 'random inexactness in copying' as well as the differences in the reproductive outcomes between and among genetic individuals, as they slowly adapt to peculiar changes over time (Favareau and Kull, 2015: 13). The condition of inexactness or exactness is described as evolution. Diversity or inexactness also extends to organism's ability to use language, because it includes their forms of making signals. These signals are, biologically, primary information transfer mechanisms. Favareau and Kull (2015) aver that every individual, organism, or individuals' body system responds to communicative processes, and are semiotic machines. Thus, the basis for relating linguistics with biology is the similarity of description that life, like language involves the ability to mediate, and the fact that life itself is a network of sign or sign-making processes.

Wheeler (2006) argues that human beings are 'manifestly' independent individuals, whose life and wellbeing are indispensable to one another and other living and non-living matters in the ecosystem. The nature and characteristics of humans are only intelligible by an understanding of the social system, which is also fundamental to how the social structure affects their existence and survival. The fundamental social structure determines human sociality and how he lives, that is, his physical, psychological, and emotional wellbeing, in the immediate and proximate world. Wheeler (2006), consequently, submits that the totality of human experiences, in relation to both health and illness are intricacies of his sociality, and sociality is constitutive or rooted in their evolutionary being 'a process of symbiogenetic co-operative communication'. Human relationships exist in a symbiotic manner with fellow humans and the environment, which, of course, are connected one way or the other to their culture systems or norms.

Thus, human connection – relationships are established on biological and socio-cultural scales.

Another significant development in biosemiotics is human relationship with other organisms, both living and non-living. Again, this is traced to the fundamental process of human evolution and development. Wheeler (2006) calls this ‘building of organisation’ and this is constantly evolving in a pedagogical manner. The human learning process keeps evolving; that is, he constantly learns from everything around him. This is reflected in his constant awareness of organisation, disorganisation, re-organisation, building and rebuilding, among other conscious activities that define human existence generally, and distinguish him from other animals or organisms in his ecological space.

Cobley (2016) picks on the notion of continuity in biosemiotics, linking it to Peirce’s notion of synechism. The intention here is obvious, linking it to the development of biosemiotics itself. However, in Peirce’s (1922) view, synechism is a holistic process in biosemiotics, rejecting it or continuity results in a mere ‘scientific infallibilism. Furthermore, Peirce opines that ‘where there is continuity, the exact ascertainment of real quantities is too obviously impossible’ (Pierce, 1922: 172). The infallibilists hold the position that certain quantities which have not been ascertained may be, later, determined. Undermining the value of continuity may rupture and, particularly, undermine biosemiotics itself. In relation to (eco)linguistics, Synechism correlates with pragmatism, as both maintain a bidirectional relationship and mutually aver to each other at levels of ascertainment. Cobley (2016) posits that ‘synechism provides a theoretical rationale for pragmatism. However, two things are conclusive, according to Peirce (1922), *synechim* is devoid of ‘dualism’, and spontaneity; it is more materialistic and regular.

Barbieri (2007) dissociates cultural semiotics from biosemiotics, referring to the latter as ‘a special case of biological semiotics’. This notion is hinged on the scientific argument that mental activities are not only restricted to humans. Some animals have been identified to have some forms of mental sensitivity or activity. For instance, man keeps pets, and both exhibit some forms of communication. This accounts for the extension of semiotics and biosemiotics to areas bordering on other living creatures. However, humans exist in a scale of genetic code, biologists have used several genetic

terms to describe. Among these are cells, genes, among others. The human body is a network of cells and operates in a semiotic network. Thus, the ideal goal of biosemiotics is built around the insinuation that ‘all living creatures are semiotic systems’ (Barbieri, 2007: x).

The diachronic input of Ferdinand de Saussure to semiotics as a system is also of importance to the study of biosemiotics. This is in the dual paradigms of ‘signifier and signified’, which are synonymous with sign and meaning’. This also applies to the human semiotic cells, which are bidirectionally connected in an alimentary network, known as ‘alimentary canal.’ Its function is to pass strategic messages around the human body system. In other words, when things are wrong in the human body, the connected cells give the signal. These cells even have mechanisms designed to wade off centrifugal forces, in the form of diseases. Every activity that goes on in the human body does not happen in isolation, they are mediated by body signs. This is what Peirce signifies as semiotic sign as an interface between the ‘object’ and ‘interpretant’.

Florkin (1974) opines that both the ‘signifier and signified’, otherwise object and interpretant, are not different from ‘genotype and phenotype’. These principles define even the social, cultural and environment bases for human existence, in other words, biosemiotics relationship. However, there is a difference between the linguistic and the biological, otherwise molecular sign. For Florkin (1974), the difference is that, while linguistic signs may be arbitrary since it involves cooperative principles, molecular – biological sign has both the signifier and signified ‘imposed by the natural relations of material realities’; thus, in molecular biosemiotics, there is no arbitrary but symbiotic relationship between the signifier and signified. Rothschild (2000) argues that what makes linguistic communication arbitrary is that one chooses to communicate words or other suitable forms of signs to convey one’s thoughts or message to another. Because of this, meaning signification is perceived from original forms of relationships. Florkin (1974) specifically surmises that ‘a *bioseme* carries no *Bedeutung* or *Sinn*’, that is translated as no meaning. But that does not leave it in isolation; its signifier is a molecular configuration, while its signified is a form of biological activity.

A review of the concept of biosemiotics is incomplete without the notable contribution of Thomas Sebeok’s biosemiotics campaign that spanned through the 1960s and 70s. His argument is that language has biological roots or origin. People’s ability to speak is

hinged on their biological-semiotic endowments. Sebeok's campaign is in three transitional stages, 1963, 1972 and 1986 respectively. The first, Sebeok (1963) adopts the zoosemiotics approach, this is the interphase between human and animal life semiotics. The general approach to biosemiotics is the second approach, which defines the norm of semiotics, in line with Peirce's notion (Sebeok, 1972, 1986). Sebeok's submissions avers to the fact that there is no sign without an interpretation. Thus, interpretation – meaning making is at the heart of semiotics. In a clearer term, Sebeok (2001) concludes that interpretability is the basis of semiosis and interpretation is 'a necessary and sufficient condition for something to be a semiosis'. This notion has been universally adopted for biosemiotics study.

Kull and Velmezova (2015) argue that human modes of action or reaction are symbolic. In other words, there are significant meaning-making systems that human beings employ or deploy, using various symbolic signs in their communication processes. In most cases, these symbolic processes are seemingly common to human language and other non-human forms of significations or sign systems. Thus, it can be inferred that a 'developed linguistic universe remains internally connected to pre-linguistic expressive forms' (Kull and Velmezova, 2015: 1). The crux of these is that signs are seen as a meaning mechanism in human language, but it is not only peculiar to human beings. It is shared by other organisms, and other forms of objects constitute as basis for the sign systems adopted for meaning making or signification in human communication.

2.1.4 Developments in ecolinguistics research

Ecolinguistics can still be recognised as a relatively new and evolving field of study because it is attributed to the twenty-first century discourses. To be precise, it can be traced to the 1990s. But Fill and Muhlhausler (2001: 1) submit that it had been co-opted into linguistic study indirectly as far back as the 1970s. One significant reference to this is found in the work of Haugen (1972). From inception, up till now, ecolinguistic has attracted critical and relevant contemporary approaches as well as peculiar terms, which inform the ecological diversities that identify it as a discipline. For instance, Steffensen and Fill (2014: 7) identify four specific areas or approaches, which also correspond to some of its overall goals. The first is hinged based on language and its ecological space, that is, language functioning as a symbolic ecology. This also accounts for the multilingual status of speech communities. The goal of ecolinguistics, as surmised here,

clearly is to account for the co-existence of various languages in specific localities or speech communities.

The second perspective is indexed to the fact that language is seen as part of a sociocultural ecology. What this implies is that language has a bidirectional ecological (sociocultural) function. It shapes societies (ecological spaces) and cultures. Cultures and spaces are identified by their language variations. Ethnography of communication and discourse theorists see this as: language as a socially constitutive phenomenon. Stibbs (2015) buttresses that the human mind, as well as cultures and society are shaped by the natural world, which they are part of or arise from. In a more relative sense, language itself is constitutive of people's history, culture, religion and literary peculiarities or diversities, which can also be qualified as eco-diversity or biodiversity of language.

Sapir (2001) argues that it is possible to attribute 'many elements of human culture to the influence of the environment'. It is also possible for the participants of such cultures to show extreme affiliation to inherent environmental cultures and maintain or reduce 'all manifestations of human life and thought to environmental influences' (Sapir, 2001: 13). The truth is that environmental norms and intricacies are part of human influences. It is also noteworthy to mention that the environment can influence individuals, and this is responsible for identifying communal traits or peculiarities of language users. According to Sapir (2001) communal traits are 'common traits' and are 'summation of distinct processes that form and texture environmental influences on individuals. In a way, culture may and may not be static. It may evolve in several ways, reaching some levels of complexity. But these developments are culture specific to spaces.

The third feature is related to the cognitive ecology of organisms, in this case, of human beings, because they are the only higher animals (organisms) endowed with higher cognitive ability to use language. However, the goal is to access or annex the cognitive capacity or ability of biodiversity – organisms that can acquire and use language. This also includes how their cognitive capacities enhance or enable them to adapt to their ecological spaces (Steffensen and Fill, 2014: 7-8). The fourth approach defines the natural ecology of language. Holistically, this approach focuses on the relationship between language and its biological – physical environment. The significant question that brings these approaches to a meeting point is: do linguistic patterns literally affect

the survival and wellbeing of the human species as well as other species on earth?’ (Steffensen and Fill, 2014: 9). This is a pivotal and fundamental question that reinforces the inevitability of linguistics in any form of ecological study.

A part of the above question is answered by Schultz (2001), Language is a universal instrument for the representation of the environment. Every code, principle, strategy for response to the environment is written and interpreted using language. In the words of Schultz (2001: 109), language is the tool used to campaign for the protection of the natural environment. In fact, nature’s activists and other ecocritical campaigners understand the power of language, as the only subtle, but powerful tool, capable of shaping and influencing ‘people's and society's opinions, attitudes, and behaviour (Schultz, 2001:109). However, some conventionalists may be defiant of this reality, maintaining a contrasting notion. Schultz identifies three linguistic strategies that are used in environmental discourses. These are: the ‘use of apparently neutral words that have connotations complimentary to exploitation; use of 'euphemism' as well as valorisation strategies and ‘calling neutral or pleasant things by pejorative terms (Schultz, 2001: 109).

van Lier (2002: 144) identifies two averring sub-fields of ecolinguistics, relating the ‘eco’ to the universal description of ecology, which focuses on the relationship between various organisms and their physical environment. Ecology itself is the environment, including its complexities or realities, which are identified or foregrounded by context. This is also central to every occasion where language is a point of reference. The notion of context here supports the second field, which is linguistics. This leads to other critical sub-disciplines related to the environment and the use of language, such as sociolinguistics, pragmatics, semiotics, the sociology of language and discourse analysis, among others. Thus, ecological linguistics research also covers vast arrays of discipline involving ethnography, etymology, ethnomethodology, and discursive psychology. Other areas where ecolinguistics is relevant are bilingualism, dialectology, and language variation. Ecology – the environment is knit in the very fabric of language, while language is identified by the society that uses it. Thus, studying ecolinguistics implies two indispensable factors, studying the environment and investigating how the environment affects language and other forms of significations.

2.1.5 Ideological discourses on disasters

Disaster discourses, like other forms of discourses, are always motivated by ideology. This is because everything that involves human beings is perceived, practiced, or reinforced by ideological concerns or standpoints. In fact, in mediated forms of discourses like news reports on disasters are often commercialised as advertisements or campaigns to achieve ‘certain goals that correspond with the ideology of the producers’ (John, 2017: 1). Thus, Steven et. al. (2005: 3) see ideology as a form of ‘popular culture’. It is a system of belief that motivates intention and action. It is an undeniable part of language use, especially with people around the corridors of power. Eagleton (1991: 2) argues that ideology probes into the ideas that men and women live by and could ‘occasionally (sacrificially) die for’, while Osisanwo (2011: 4) posits that it encompasses ideas, beliefs, doctrines, values, opinions, or schools of thought by which individuals, or a group of people are identified.

Richardson (2007) posits that people have ‘radically different views’, that is ideologies, especially when it comes to the representation of disasters. This is accountable for the overlapping theorisation of the notion of ideology itself and the position taken by power blocs, victims, and individuals in such circumstances. Ideology reflects in the way people represent their experience of disaster. Fairclough (2003: 124) puts it that every possible description of people’s experience revolves around representations, that is, they either choose to represent the world as it is, as it seems to be or with imaginary insinuations of a plausible one or how they expect it to be. Thus, they end up presenting an alternative reality, different from the actual one, or attempting to change it, to smooth a particular direction. These factors again revolve around ideology. Hence, it is important to pay close attention to representation because different people represent the world and their experience of hazards and disasters in different ways that are soothing to their ideological standpoints.

Stibbs (2015: 23), reinforcing Fairclough’s (2003: 124) perspective, relates ideology to ‘belief systems’ of a group of people about how the world was, is, will be or should be. These beliefs are shared collectively by members of groups in society. Ideology is first cognitive; it is highly opinionated since it is first conceived in the minds of individual social actors or people. However, this cognitive behaviour is mutually conceived by (among) a group, and this form of conception specifies them. Thus, van Dijk (2011: 382) suggests that ideology is a form of ‘social cognition, that is beliefs shared by and distributed over (the minds of) group members.’ This also implies that the rallying point

for a group is their ideology. This further attests to the fragmentation of the society to groups and sub-groups, right wing, left wing, conventional/fundamentalists, and liberals, among others. Today, it is common for groups to agitate for the spread of their ideologies and culture to others. Discourses are standard ways groups ‘use language, images, and other forms of significations (Stibbs, 2015: 23) to spread their ideology. The ways groups represent their experience or use language generally become characteristic of such groups; and the way to describe them. The peculiarities that identify them are reflected in terms of vocabulary, grammar choices, linguistic or lexical choices or registers, metaphors, or other linguistic features.

In relation to this study, ideological discourses are ‘coherent ways of making sense of the world’ (Locke, 2004: 5), or ‘constructing the world (Fairclough, 1992: 64, Jeffries, 2010) or constructing models or meaning (Machin and Mayr, 2012: 5, Kress, 2010: 110) of a world beclouded by disasters. Discourses of ecology are relative stories of the world; they are also characteristic of our reflection or perception of realities in the changing world. These are dominant parts of our ecosophy of other ecosophy (species) of the ecosystem and how we relate or interact with them. Thus, the task of linguists is to assess and ascertain if the ideological ways of representing the world, that is, the ecosystem or environment correspond to their ecosophy. In a more relative sense, it is to assess the formative processes of the eco-ideological standpoints of every form of representation and determine whether they encourage or discourage people to preserve, protect or destroy the ecosystem or whether they valorise or demonise nature or other contributors of disasters experienced by man and the ecosystem.

The ethical framework or perspectives that define the use or evaluation of language in ecolinguistics research can be viewed from ideological points, whether implicit or explicit. These ideological points in disaster discourses are categorised into three by Stibbs (2015). These discourses are beneficial, ambivalent, and destructive discourses. Stibbs opine that destructive discourses are influenced by economic discourses. What seems to foster more destruction of the ecosystem is the emphasis on the importance of the economy to contemporary societies. Gare (1996: 144) opines that the economy provides society with concepts and terms with which they legitimate their relationship with one another, their environment or nature itself. The way people treat the ecosystem is influenced by their economic ambition. Halliday (2001) argues that language is used for the representation of economic growth as an indispensable part of society or human

life. However, placing more premium on the economy means exploiting ecosystem diversity and this, in most cases, endangers, or destroys it in the process, leading to ambivalent discourse.

Ecological discourses have vastly focused on environmentalism (Benton-Short, 1999; Harré et. al., 1999), ecosystem conservation, natural resources (Meisner, 1995), sustainability (Kowalski, 2013), and corporate green advertising (Alexander, 2009, Ihlem, 2009), among others. Although these discourses have positive aims in dealing with ecological problems, they are frustrated by the same societal challenges that befuddle destructive discourses. They are also influenced by political and commercial interests (Stibbs, 2015: 29). For instance, any discourse that campaigns for the reduction of consumption or production, because of the effects on the ecosystem, will likely receive sparse attention from the government, capitalists, or industrialists. This is because the preferred policies of governments, all over the world, are centered on production, economic growth, and technological advancements. Three reasons are evinced to account for the ambivalence of political leaders to engage in ecocritical issues or discourses, also labeled as ‘ecocentric’ (Stibbe, 2015). The first is critique on the representation of animals, rivers, and forests as the most exploited areas of the ecosystem; the second is its overwhelming concern for environmental solutions, while the third is the emphasis placed on blaming human beings for ecological destruction (Stibbs, 2015).

The third ideological discourse, which is beneficial discourse, is placed in contrast with ambivalent discourse. Stibbs (201) avers that all benevolent discourses ‘actively encourage people to protect the systems that support life’. This form of discourse mobilises people for more ecological involvement or to engage in activities that encourage human beings to preserve the heritage of the ecosystem. However, this form of discourse is likely to oppose political interests; thus, will be conflicting to the economic interests of the state. Beneficial ecosophy identifies whether people place premium on human lives and the well-being of other species in their treatment of the ecology. In the words of Chawla (2001), beneficial discourse is diachronic; it bridges the gap between the past and present within and across cultures of the world. Stibbs (2015: 31) thus posits that ‘traditional and indigenous cultures around the world provide a source for searching for beneficial discourses. This form of discourse is used as a

campaign tool and it is employed by eco-activists to push environmental aims, or project ecological agenda, which may include the preservation of the ecosystem.

2.1.6 Disaster management from global perspective

Laframboise and Loko (2012) review disaster management from the Macroeconomic angle, stressing the impact of natural disasters and reviewing the International Monetary Fund's (IMF's) role in assisting countries coping with disasters.' They review the IMF's policy in mobilising emergency funds and support for technical assistance in terms of disasters. Taabu (2014) approaches it at the level of political responsibility, in this case, the Ministry of Energy and Petroleum, critiquing the attention placed on Information Communication Technology (ICT), establishing the role this plays in disaster preparedness, which is a part of disaster management. Isife and Ugwuanyi (2012) support the above motion, stating emergency management as a holistic approach to managing disasters and ensuing development. Isife and Ugwuanyi link emergency responses to the four traditional concepts, mitigation, preparedness, response, and recovery. Effective management or response to these could enhance sustainable development. Schryen and Wex (2014) attempt a framework for global disaster reduction, by assessing and reducing risk factors, largely hinged on climate change.

Gandage and Ranadive (2009) propose an ecosystem approach to disaster management, which is hinged on 'planning, designing, and implementing strategies to restore the ecosystems to satisfy human livelihood. To them, the management of disaster entails restoration of the ecosystem after a major disaster, which aligns with recovery in the rubric of disaster management. They also align their view with emergency responses. Nojavan, Salehi and Omidvar (2018) propose a conceptual modification to the rubric of disaster management. They identify three phases of coding, which are: 'descriptive coding', 'interpretive coding', 'strategic coding'. These principles are representative of the thematic processes for global response or management of disasters.

2.1.7 Values and elements of newsworthiness

The selection of events and contents, in this case of disasters, that make daily news is one of the principal responsibilities of news editors of the media outfits. For instance, the editors determine what they feel is suitable for specific kinds of audiences. However, this is not done merely but with certain conditions which are put to consideration to determine their selection of events. Eilders (2006) refers to these conditions as 'news

factors', in variance to Galtung and Ruge's (1965) news value theory. Another way to refer to these conditions is element, since each of them has inherent noteworthy principles that could influence the editor, and subsequently determine selection. Boukes, Jones and Vliegthart (2022) refer to the factors that determine selection of news as objective event criteria. This implies that the choice of media contents is objectively made, in consideration with itemised conditions, which provide the options for selecting contents in the first place. Thus, Boukes, Jones and Vliegthart (2022) agree with Harcup and O'Neill (2001) that news selection is empirical, based on validity test laid out by the need to review the relevance of the contents that would make the news to the set of values, to determine newsworthiness.

There are different factors, suggested by various scholars, that are considered in the selection of news items for broadcast. Each scholar's template is either categorised as broad or narrow, but the factors and features outlined are mutually shared in terms of description. For instance, Eilders' (2006) classification is narrow, identifying seven including negativity (concentrating on damage or the negative sides of events), continuity (determining the possibility of frequency, that is, if such event has been previously reported), proximity (determining 'nearness' in terms of the sociocultural, geographical, political and economic setting), eliteness (assessing the individual, organisation, or nation involved and their status), influence and relevance (considering the importance, effects or significance of an event), personification (evaluating the persona -characters constituting the eyewitness reports), and conflict (determining the extent of confrontation and/or controversy involved). Mudd (2014) adopts a broad categorisation, expanding the values to ten, namely, proximity (having to do with place of occurrence), prominence (relating to popularity of agents or location), timeliness (relating to recency of event), oddity (hinging on what is unusual, bizarre and strange), impact (relating to the effect generated), consequence (hinging on the direct emotive effect to the audience), human interest (depending on issues of relevance to the audience), conflict (focusing on issues of rivalry), extremes/superlatives (evaluated on the basis of superlative adjectives) and scandals (focusing on celebrity and political agents' flaws). A few of Mudd's (2014) categorisation appear tautological in terms of elements. For instance, both impact and consequences could be merged and given a broader description.

Assessing the categorisation of the values listed in Eilders (2006) and Mudd (2014), bidirectionally, on the basis of disaster reportage, no fewer than three of the values can be influential in the selection of news contents about disasters in both the foreign and local contexts. These are proximity, impact/consequence, and negativity. For instance, proximity can be a value for selecting news content at the centre, areas that are considered as civilised, in other words, any disaster that occurs at the centre is newsworthy because of the effect that such a disaster will bespeak in the global view. According to Leimgruber (2004), most marginalised communities are already recipes for disasters, ranging from poverty to epidemic. Hence, impact or consequence of such disasters will count more in justifying newsworthy contents. Lastly, the effects of disasters, which range from loss of life and properties to devastation of entire communities, will most definitely attract newsworthiness, which is the value of negativity, in many cases, news narratives of disaster exploit this factor to represent the plights of the communities affected by disasters.

2.1.8 Disaster and newsworthiness

The media occupies a critical place in societies, especially because of its influence in shaping communities' and people's perspectives, using items it wants the people to consume from the news items in circulation. In another perspective as opined by Hartley (1988), News is important to everyday life in different ways, because of the connection it establishes between people and the world around them (Halberstan, 1992). The broader functions of the media are to inform, identify and consolidate on community, start 'public conversation', influence reform in the political system (Shudson, 2003) and mobilise response or reaction to circumstances, especially in the case of war or disasters, among others. Bosch (2010: 160) argues that the 'quality' of the news is assessed 'by the quality of the news broadcasts, including its content as well as delivery and presentation style'. This also suggests that the representative point, perspective, or ideology of the report, which also corresponds with the ideology of the media outlet, determines its reporting style and the perspective it wants the public to see new from.

What is represented as news has undergone discursive construction by many different voices. In any case, Galtung and Ruge (1965) acknowledge that there is a chain – network in the process of communicating news. This ranges from selection and distortion to replication. The process of accentuating validity or satisfying the criterial

for newsworthiness starts with selection. After this, events are projected or accentuated to suit the specific ideology of the media outlet. This is the distortion process. These two processes are subsequently combined and repeated 'from event to reader' in a process referred to as replication. The finality of the news, in other words, the image of the world represented in the news may end up being different from 'what really happened' (Galtung and Ruge, 1965: 71). Two factors or hypothesis are summarily used to determine the newsworthiness of events. The first is additivity hypothesis, which says, 'the higher the total score of an event, the higher the probability that it will become news and even make headlines.' The second is contrasting, which is 'complementarity hypothesis.' This stipulates that an event recording low on one news factor may be recording high on another, especially when placed at a complementary dimension, to make it newsworthy (Galtung and Ruge, 1965: 71).

Allan (2004) considers news media as agents of representative democracy'. However, the norms and values of the news in democratic situations are faced with heterogeneous views and response, most of which may be contestable. Therefore, Graber et al., (1998) opine that the journalists, in some democratic societies, are often pressed hard 'with their roles in the agenda setting process' of what the news should entail. This is the crux of mediation in the news media. Bosch (2010: 160) opines that these perspectives are often influenced by two broad factors, state propaganda or anti-propaganda, adding that these two factors determine the status and power which the media has. It is judged by these parameters, especially in the developing countries. Macdonald (2003: 22) opines that these two factors are motivated by two broader scopes or perspectives, which are 'political economy perspective, the power of owners and producers of texts to determine their form and content' and the 'cultural studies perspective, addressing 'the role of die-hard reader in the active interpretation of a text's meaning'. Every news the media sends to the public is given to them to evaluate, analyse, critique, opionate and then choose to adopt, modify or renounce based on credibility.

It is the duty of the media, through news scoops or reports, to model an informative audience. According to Atton (2010: 170), bureaucratic news sourcing and reporting is largely affected by 'the hierarchical and capitalised economy of commercial journalism'. In this case, it is focused on professionals and elites. Miller (2004) highlights the possibility of mainstream media to participate in what is called 'official misinformation.' This phenomenon suggests the possibility of governmental agencies, through

sponsorship or other forms of secret or underground strategies such as: off-record briefing and disguised sources, to be able to influence media reportage of unpleasant events such as war, disasters, and other politically sensitive matters. Miller (2004: 2) considers this to be propaganda reporting, the most insidious being the planting of disguised sources. The consequence is that for such stories the same government can claim deniability to the information, since the sources are not traceable; in this way, the government can deliberately cover its tracks when things go wrong.

Media propaganda is marked by six underlying principles according to Corner (2007: 674-575). These are also tagged as communicative practice in propaganda reportage. These practices include Lying, that is, a deliberate attempt to construct and circulate false information or what is called alternative truth or reality; withholding of sensitive information, owing to systemic claims, policies, or censorship, in this case, denial is also involved. The next practice is termed as 'strategic selectivity', this is also a conscious 'omission from an account of important information' (Corner, 2007: 674), which rivals or discredits the ideology or perspective promoted in the reportage. Strategic sensitivity can also entail the addition or insertion of other questionable items, which are only relevant to the ideology or standpoint which the media advances.

Another strategy is exaggeration of information, sources or other related entities that project the philosophical view of the media and governmental agencies. In this regard, the information is exaggerated to correspond with a propagandist's ideology. The next practice evinced by Corner (2007) is 'explicit or covert affective appeals to desire or to fear'. As a matter of fact, an affective plea may also be a way to induce and exert some level of 'persuasive force', which, in some cases, may defy logical arguments. The last strategy corresponds with Aristotle's rhetorical model. It is the use of rhetoric in the form of linguistic texts or visual images or other mediated strategies to influence thought or meaning; to 'manage phatic contexts' of such reportage.

Jowett and O'Donnell (1992) give a more demeaning explanation to the term propaganda, terming it to be a 'deliberate and systematic attempt to shape perceptions, manipulate cognitions, and direct behaviour to achieve a response that furthers the desired intent of the propagandist'. It is not only the government that falls under the class of propagandists, News outlets or other sponsors can also fall under this group. Thus, propaganda news is manipulated and embellished, that is, news that could function as

an alternative reality. Corner (2007: 670) puts it that, in such cases, it is cognition that is manipulated, not the representations. But Corner simply looks at it from the psychological side or goal. However, in concrete terms, it is the representations themselves that could be manipulated since we are dealing with mediated forms of representation. In any case, the unifying claim is that representations in propaganda reports are largely motivated by 'self-interest' (Corner, 2007). They are based on perspectives which the sponsors want the people to view the news from.

This, in effect, may be a function of objectivity of the news, which propels passiveness of the audience, or results in a journalistic revolutionary movement, termed: 'alternative journalism' (Atton, 2010: 170), which is an ideal system in which reporting, basically, takes place outside the mainstream media outlets. Atton (2004: 3) identifies alternative media such as 'protest groups, dissidents, fringe political organisations, even fans and hobbyists.' The news contents are produced by, not necessarily, professionals, but amateurs having little or no experience, professional training, or qualifications. These groups of reporters take the liberty to write and circulate news or reports as members of the public, citizens, activists or even observers. The main claim for alternative journalism is to balance the supposed imbalance in popular - mainstream media, which may result to 'marginalisation of certain social and cultural groups or movements' (Atton, 2010: 170).

2.1.9 Signification and news framing analysis

Goffman (1974: 21) opines that framing is part of any 'western society'. It is pervasive in every stratum of human relationships and discourses and reflects in the way members of the sociocultural space reflect or represent events and action, that is what they do. Also, framing reflects on how they feel or the notion they have of situations and one another. In a more particular sense, framing constitutes the 'frameworks or schemata of interpretation.' The questions that come to mind are: what kind of 'interpretation are we talking about? Do they exist or apply to the primary levels of representation, that is, what Goffman (1974) calls 'original interpretations,' or are they mediated at some points? Goffman (1974: 22) takes a stand on the former, assenting that framing is a 'primary framework,' which is employed to render 'what would otherwise be a meaningless aspect of the scene into something that is meaningful,' applying its degree of organisation 'to a system of entities, postulates and rules.' However, the fact that framing

may involve distortion, especially in genres like news reports (Galtung and Ruge, 1965), also points to the fact that it is also a form of mediation, which is a significant contradiction to Goffman's hypothesis. The only constant impression about framing is that it can be used to locate, draw perception, point to identification, and subsequently 'label a seemingly infinite number of concrete occurrences' (Goffman, 1974: 22).

Degani (2015: 1-2) associates framing to be about social and political agents or events. In other words, what attracts framing or even newsworthiness can be attributed to social-political class or status of agents. This implies that events are weighed and then framed, following several indices, including the ideological standpoint that the media want the audience to share by way of reading the significations in the news narratives. However, framing is elusive; it is highly polarised, because irrespective of what the media present as news, the audience build their own frames, some of which could be influenced by some other factors inherent in the story. Thus, Degani (2015) surmises that framing is a 'piece by piece,' phase by phase, feature by feature, or role by role, among other construction or representation of both agents and events. Degani's perspective corroborates Goffman's (1974) classification of social framework of framing, which also has a strong base in media discourse. In the words of Eisenstein (2011), both social framing and the media have a strong influence on people and their socialisation process. In relation to disaster significations, which is the pivot of this study, social media framing applies to the representation of natural phenomenon, that is, if disaster is termed to be undirected, unoriented, unanimated, unguided, or purely physical (Degani, 2015; Blanchot, 1995).

D'Angelo and Kuypers (2010) pose that framing is a contemporary theory and is undergoing rapid growth not only in communication studies, but also about politics and advocacy in social-political discourses. They consider it to be the interphase between politics and journalism, that is, the use of the latter by the former to communicate 'preferred meaning to the audience. What this is saying is that the media itself is a 'manipulative channel of information' (D'Angelo and Kuypers, 2010). Galtung and Ruge (1965) refers to this as 'distortion' and 'replication,' processes that could affect what the mainstream media project to the audience as news. In another sense, media framing entails the representation of events or issues or topics in a way that would enhance palatability, interest, and mostly, audience reception and credibility of the news channel. News frames are affected by sources, which the media need to cite to validate

information or news reportage, as well as epistemic claims, which entails their own superimposed frames (Kuypers, 2006), which could be reinforced by special commentators and assessors. This is originally what is described as ‘media framing’ (Carragee, and Roefs, 2004; Reese, 2001; Scheufele, 2004; 2000; Wicks, 2005) or ‘news framing’ (D’Angelo, 2002; D’Angelo and Kuypers, 2010).

D’Angelo and Kuypers (2010) valorise news to be ‘the most prominent discursive site in communication where framing dominantly works. They situate news framing within the ambits of political communication and mass communication, with a large array of focus on ‘political campaigns, policy formation, legislation, litigation and court decisions, and international affairs,’ among others (D’Angelo and Kuypers, 2010: 2). But news framing, in recent times and from recent events, extends to other elusive areas, including health campaigns, sports, religion, and, in relation to this study, disasters. These inform the adoption of news framing for various functions such as a theory (of media effects), as adopted by D’Angelo and Kuypers (2010) and Scheufele (1999), concept (Tewksbury, et.al. 2000), an approach (Pan and Kosicki, 1993; McLeod and Detenber, 1999), class of media effects (Price and Tewksbury, 1997), perspective (Kuypers, 2005), an analytical technique (Endres, 2004), a paradigm (Entman, 1993), and a multiparadigmatic research program (D’Angelo, 2002). However, these tags are hardly in isolation in cases where they are used in research. They can be used mutually or multidimensionally, just like Reese (2001) who adopts the approach and paradigm methodology. This present study conceptualises media framing as an analytical paradigm.

2.1.10 Camera positioning in news framing

Camera shots and angles are surrogate ways of telling stories. They convey the feelings that the audience should share while watching the footage. In other words, they are framing techniques. Camera shots and angles convey meanings that may elude textual representations, like physiognomy or body language, eye contact and gestures. They are used to interpret the meaning of graphic images, which are indispensable features of media framing, especially disasters. There are different camera shots that could be used to tell a story. These include: Long shot (LS) or wide shot (WS), that is, a long view of the entire scene, putting the subject in context; Medium Shot (MS), in which subject is displayed from the waist up, or spotlighting of a single character or two-shot, that is,

double characters in a dialogue; Close-up (CU) shot, which highlights certain aspects of the subject, usually the face to convey a kind of feeling; Extreme Close-Up (ECU), which is an even closer shot focusing on a single aspect of the subject, like the hands or the eyes; and Over-the-Shoulder (OTS), which foregrounds subject's head and shoulder in front. There are also various camera angles, namely, Point of View (POV), in which the camera is acting as the eyes of the actor to show what they are seeing from their point of view; Dutch Angle (Canted Angle), in which the camera is purposefully angled to produce a diagonal composition that hints at tension, disorientation, or an unsettling mood; Bird's-Eye View (BEV), where the camera is positioned to look down on the subject from above; and Worm's-Eye View (WEV), in which the camera is at a low angle, looking up at the subject, giving the subject a strong or imposing status.

2.1.11 Myths, metaphors, and science of disasters

Myths are critical parts of origins, culture systems and the formation of national identities. Stugu (2003:1) argues that they play significant roles in ‘legitimizing states and dynasties as well as other forms of political regimes.’ Not only do myths legitimise historical roots, but they are also reference points to occurrences that define the formation of places, or their several experiences, challenges and many more disasters that are notable indices of places in the world. In the words of Stibbs (2015), myths themselves are definitive stories and trajectories, which nations and people live by. These stories are passed down in the form of oral tradition or other documented pieces such as documentaries, among others. For instance, Stugu (2003) cites the instance of Japanese myth on Emperor Jimmu, and the celebration of 2600 years of Japanese existence in 1940 as a mythological experience; Leeming (2010), in *the Creation Myths of the World*, gives a broad account of the myths that encapsulate the formation of nations. In Leeming’s postulation, myths are etymological references to:

‘...cultures and religions such as those of the Ancient Greeks, Romans, Norse, or Egyptians. Extraordinary and supernatural sacred narratives are central to Christians, Jews, Muslims, Hindus, Buddhists, and Taoists, as well as to people of animist traditions ... (Leeming, 2010: xvii).

Leeming here defines myths as forms of ‘narratives or beliefs that are untrue or merely fanciful’, such that are compositions of national or ethnic underpinnings involving ‘characters and events that common sense and experience tell us are impossible’. Leeming’s reference to the absence of truth condition in the characteristics of myth is

contestable to some ethnic minorities or even people whose cultural heritage are often consequential to their existence. This is because myths are held in high esteem in cultures; they are attributed to ‘varying degrees of literal or symbolic truth’ and believed to have evolved from deities (Leeming, 2010). Another controversy here is what is true in one culture, can be a myth to another, which leads to another conceptual argument about ‘myth’, which is its bearing to ‘truth’ and ‘reality’. Leeming posits that myths possess great power that they can move people to the point that they are willing to ‘kill and be killed in support of their myth’ because of their cleavage to the veracity of such myth.

Other views of myth relate to traditional stories that are explanatory of people’s beliefs of the natural and human world and gods or supernatural forces that are involved in human worship. Jaja (2014) posits that it gives an account of societies’ origin, which are not ‘subject to rationalization,’ but often used as reference sources by ‘historians and philosophers’ in their quest to study the history of human beings, races, or experiences. Alagoa (1978) supports the view that it is an embodiment of historical information, which also avers to the fact that it is ‘a direct expression of reality’. There are myths in every sphere of human endeavour. This is specifically why Anyanwu (1987) concludes that ‘man cannot live without myths’, because they are resources for answering important questions that befuddle human experiences. In Anyanwu’s (1987:280) words, human beings ‘cannot bear to live with certain questions unanswered;’ that is why they sit down to formulate myths to make those questions answerable’.

Jaja (1994) argues that myths are philosophical, because philosophy itself has a root in myths in a bidirectional manner. They have philosophical implications to human contemporary experiences, since they themselves are ‘founded upon an original experience’ that is far-reaching; in other words, beyond the ‘sensorial and rational’ (Jaja, 2014:1), to the logical. In most cases, they defy any form of logicity or sensory interpretation. Leeming (2010) views that to understand myths, one would have to understand human roles in life, especially in the African context. Africans do not believe in spontaneity or natural causes, but causal effects. Whatever happens in the African setting are attached to certain myths and experiences. Jaja (2014:2) opines that ‘Africans use myths to explain how things came to be through the efforts of a supernatural being’ or other significations. Perhaps, this refers us back to Aristotle’s own submission about

myths. To Aristotle, *mythos* (myth) is at the interphase of human dispensations, that is, the beginning, the middle, and the end.

Wright (1999), interestingly, avers to the existence of contemporary myth, which corroborates that a myth can be recreated. Wright argues that with the huge technological changes and the concomitant effect on information communication technology (ICT), it is possible to create apocalyptic myths, as exploited in science fiction. The intricacies of disasters are hinged on the myth, global warming, which has proven to be a reality, owing to the myths of all human activities that affect the ecosystem, ranging from the overuse of nuclear power in several wars to the industrial waste, bush burning and other activities that puncture the ozone layer. For instance, the ‘black hole’, as figured by Einstein’s theory of relativity, considered to be one of the space myths, has been proven to be a reality, reported on April 10, 2019, viewed over the Event Horizon Telescope (EHT) (Wall, 2019). As it appears, the whole insinuation around natural disasters is built around the science myth of global warming.

Metaphors are devices in the significations that are found on every occasion where language is used. Unlike other forms of language use, metaphors are elusive to ordinary usage. Goatly (1997) argues that even ‘common-sense traditional teaching often presents metaphors as an anomaly, an unusual or deviant way of using language’. They are elusive to usual ways of communication, which is also why most philosophers liken or confine it to the genres of literature, rhetoric, and art. In respect to literature, it is associated with figurative language. Lakoff and Johnson (2003) argue that most people see metaphor as a poetic imagination, a ‘rhetorical flourish’, far beyond ordinary language. To the layman, it seems extraordinary than ordinary. However, metaphors are not characteristic of ordinary language, they are domesticated in thoughts, actions, and representation. Goatly argues that metaphors have been at the forefront of interests of philosophers, psychologists, and linguists; it has undergone radical modification in subjectivity of thought and assessment. In critical term, it cannot be restricted to ordinary sense or even literary sense but escalated to be an ‘indispensable basis of language and thought’ (Goatly, 1997: 2).

Metaphors are built out of popular or domesticated culture systems. For Lakoff and Johnson (2003), they are from concepts, in which the vices and virtues of everyday life are found. Lakoff and Johnson’s submission imply that metaphors are ‘pervasive in

everyday life, not just in language but in thought and action'. In other words, the world itself and life revolves around concepts or conceptual systems. The same thing applies to the way we think and act. Our thought patterns are fundamentally regulated by these conceptual elements, from which metaphors are coined. Welton (2004) opines that these coined metaphors are used to express meanings that are elusive to any literary (common) sense; they suggest possible comparison with elements, concepts or even objects, whether animate or inanimate. The goal here is to create an imaginative picture and to make creative use of language, even though it may be confusing or elusive to common sense (Welton, 2004).

Ricoeur (1997) describes metaphor to be a figure of speech functioning as 'a trope of resemblance', arguing that it is a way of displacing and extending the scope of meaning of words. In terms of displacement, it is domicile in the theory of substitution, where a word or concept is displaced from its original usage to function in another environment, thereby extending the meaning of the expression. Ricoeur also reiterates the distinction between the Aristotelian model of '*rhetoric* and *poetics*,' and the influence they have in the definition of metaphor. Both concepts are strategies for persuasive discourses the former, establishing the *mimêsis* of human action, while the latter establishing the *muthos* and *mimêsis*. However, the description of metaphor as persuasive use of language makes it both 'intimate and ultimate' in connection to language use, especially because it problematises the concept of reality and truth (Ricoeur, 1997).

Musolff (2004) opines that metaphor is not only conceptual in structure; it elicits a cognitive process, since it involves 'mappings across domains of knowledge that underlie the language users' understanding of the world in which they live'. In the words of Lakoff (1996), it allows for the cross mapping of forms, principles, and concepts from one domain to another domain. The source domain provides the element that is mapped into the target domain, where the comparison is reached. Lakoff and Johnson (1999) reinforce this as: the 'Metaphorical thought, in the form of cross-domain mappings.' Metaphorical language can be regarded as both primary and secondary, based on instances of use. Mapping from one source to the other moves the cognitive process of word and language from primary (literary) to secondary (cognitive, connotative) usage. Since the use of metaphor stretches our cognitive reasoning, Musolff (2004) posits that they can easily yield a 'concordance' of multiple functions and their interpretations are

tied to specific contexts. Kövecses (2002) suggests three levels of metaphorical analysis that address the conceptual and cognitive problems generated in the use and interpretation of metaphors. These levels are the individual, supra-individual and sub-individual. At the individual level, we talk about the creation and use of metaphorical expressions in actual communicative encounters; the supra-individual deals with the conventional metaphors of a language and how linguists come about their meaning conventions or generalisations, that is, by concepts in their language or culture system. On the one hand, metaphors are cognitive and conceptual, while on the other hand, they are culture specific. At the 'sub individual' level, the focus is on the experiential grounding of metaphors and metaphorical concepts (Kövecses, 2002). At this stage, metaphors are treated as 'generic conceptualisation of temporal and abstract structures in terms of spatial entities' (Musolff, 2004: 8).

Koller (2004) surmises that 'metaphors are organised in chains across a text'. These chains are tied to some relative cognitive models such as frames and scripts. These chains are generic and dynamic, when connected to some cultural systems. Augoustinos and Walker, 1995) argue that the connected metaphorical chains show the possibility of a simple statement telling more than is relayed by the words that make up the expression. They also affirm the way that metaphor establishes the relationship between and among discourse participants and the 'communicative complex that surrounds and supports individual metaphors' (Eubanks, 2000). In summary, metaphors enhance our ability to 'define a topic', argue for their conceptualisation and then convince other interactants, viewers or readers to adopt such metaphors and relate to them. Thus, metaphor can be re-described as 'ancillary in constructing a particular view of reality' (Koller, 2004: 4).

2.2 Review of empirical studies

This section reviews the research perspectives of scholars on various issues and topics that have close affinity with this study. Four of these areas are considered for review. They are: Eco-poetics and ecocriticism, ecological disasters and their consequences, disaster management strategies and Critical Discourse Approaches to disaster discourses.

2.2.1 Disaster from the ecocriticism point of view

Ecopoetics and ecocriticism are from the same roots, which is the genre of literature – poetry. The main focuses of both terms are on literary works and ecology, which 'eco'

in both terms signify. According to Hulme (2009: 361) it is a work of art that is not only centered on campaigning or fighting against climate change, but also engaging in more constructive and imaginative orientations and ideas to manage or control climate change. It thus establishes the argument that climate change is one of the most critical social and economic challenges of the twenty-first century and it requires collective awareness, effort, and struggle to solve, which literary critics explore. Lidström and Garrard (2014) support the idea that climate change is a critical environmental problem of concern that constitutes increasing constraints of the environment. They stress the fact that poetry is relevant and intriguing (Lidström and Garrard, 2014), when used to address environmental challenges, since poetry itself focuses on one's critical experiences. Bergthaller (2013) opines that ecopoetics hinges on the inscription of social and natural processes, to suggest or provide practical guidance on how to react to it.

However, it is not only limited to poetry. Griffiths (2007) links it, in general, to complex narratives that contain truths and contradicting truths as well. Such forms of narratives or stories constitute parts of the 'multiplicity and complexity' of nature for the sake of 'memorability' (Griffiths, 2007). Just as ecologists are concerned with the understanding and protection of the ecosystem and its biodiversity, critics of poetic tradition, especially from the romanticist school of thought, first, eulogise nature. While portraying its beauty and diversity on one hand, poets and narrators pursue 'change in human self-understanding' and affirmation of the 'intrinsic value of natural life and displace the current preference of even the most trivial human demands over the needs of other species' (Clark, 2011). While ecopoetics is primarily referred to poetry about the environment, ecocriticism is generalised as a critical way of representing ecology, particularly campaigning against human activities that contribute to climate change.

Inas-Samy-Abolfotoh (2015) expands the notion of ecocriticism to include films and documentaries. In this case, these resources are treated as works of art – literatures – that focus on the issues of weather, climate change or global warming and the implications or effects, environmental hazards can generate, as well as the subjects of ozone layer depletion and economic, technological, industrial, and scientific, involvement of human being that consequently affect and destroy the planet. In another pedestal, ecocriticism centers on the advocacy for the control of the ecosystem or the return of biodiversity to its original state, a feat which is hampered by the activities listed above. Tiffin (2007)

refers to ecocriticism as a neocolonialist tendency focusing on dealing with issues of the ‘environment and empire’.

Khosravi et. al. (2017) posits that ecocriticism is diachronic in its narrative. In the same vein, Oppermann (1999) argues that it traces human trajectory from his wilderness experience to development, specifically reflecting how and why this situation has critically changed the cause of history and its present state. Ecocriticism reviews the perceptions of poets about environmental subjects and how they are represented in popular culture. This is considered as an extended function of ecocriticism; of course, the primary function is the textual – literary construction of ‘ecologically informed discourses about the ways in which humans interact with other life forms’ (Oppermann, 1999: 5). Estok (2001) posits that ecocriticism takes an ethical stand in its commitment to representing the natural world. It gives primacy to ethical values rather than identifying thematic constructs of texts. However, this does not mean that ecocriticism discourses elude thematic preoccupations. Rather, the themes are built around the ethical principles of the treatment of ecology. Thus, it can be surmised that ecocriticism is composed of two meta-principles, literary criticism on one hand and ecological ethics on the other.

2.2.2 Perspectives on the consequences of disasters

Ecological disasters are traceable to various regions or continents of the world. Some disasters are constitutive of the historical antecedence of these regions. Indeed, the focal point of all forms of disasters is that they are major causes of worry and panic in many parts of the world. In other cases, panic in times of disasters transcends to urban, rural, and even global migration. There are numerous perceptions that climate change is accountable for several disasters and still poses a potential threat to the world. There are places where such ecological disasters are more critical. These are referred to as disaster prone places. For instance, among the world’s disaster-pestered areas include the Asia Pacific where there is a high rate of natural disasters, which range from floods, cyclones, volcanic eruptions, monsoons (otherwise heavy rains) and earthquakes. Other areas include the coaster regions of America which are befuddled by hurricanes and the Indian coast pestered by drought and tsunami, among others; and the Northern and western African countries bedeviled by draught and flood.

Sharma et. al. (2009) observe that disasters have increased in recent times, dating the scope of their reference to the last two decades. These forms of disasters have continuously increased, causing a world scare, particularly in developing countries. In the words of Sharma et. al. (2009: 134), statistics shows that between 1991 and 2005, covering the period of their research, more than 90% of death rate have been caused by disasters and 98% of rural communities have been affected by natural disasters. This population is largely made up of developing countries, mostly in Africa. The number has significantly increased now, as the causal effects of disasters are still on the rise. Communities suffer because of uneven distribution of wealth in and around the rural communities, especially in developing nations. For the mere fact that these communities cannot sufficiently respond to the crises, the risk factor is always colossal. Brouwer et.al, (2007) surmise that the effect of uneven distribution of wealth is poverty, which leaves the poor group or people 'more vulnerable to be hit by flood' or other forms of disasters. But do these communities just remain susceptible and wait for disasters to occur so that they can count losses? What efforts are put in place to manage disasters in local communities.

Kartiki (2011) identifies four areas of suffering or constraints in times of ecological disasters, all of which are connected to the indispensable need of human life and biodiversity. These include destruction of shelter, which results in displacement; crumbling of human prospect of gaining their livelihood; also leading to hunger and starvation, pollution of water, air and other systems closely associated with survival. The worse consequence is the claim of human life, leading to a high rate of societal mortality. There are other associated consequences of disasters that affect the delineated vulnerable class. They include outbreaks like diarrhea and other epidemics (Mank and Jackson, 2012). In the perspective of Kovats and Akhtar (2008), apart from hinging on the general notion that developing communities are more vulnerable to disasters, foregrounds the children population as the most vulnerable, as they are more susceptible to outbreak that could result from water related diseases because of floodwater invading their homes during such disasters. Other consequences include poverty, environmental degradation, loss of biodiversity, especially livestock, and environmental hazards, which include restriction, that is, inability to go out to get the necessities of life. The bottom-line of this study, in relation to this, and in addition to investigating disaster management strategies, is to identify the significations of the impacts of the consequences of disasters.

2.2.3 The global debate on disaster management

Disaster management and control has been at the forefront of not only research, but also cities and nations that are consistently ravaged by disasters when they occur. However, every strategy put in place is often overwhelming, especially because most disasters often exceed expectations or projected limit. Thus, Sharma et. al. (2009) suggest the need for a more indigenous knowledge in coping with such disasters. But their study did not prescribe the bases or templates for these forms of indigenous knowledge. Another point of deference is that it is unacceptable to suggest that local communities and humanity in general should continue to cope with ‘the calamitous situations after the flood or natural hazard’ (Sharma et. al., 2009: 134), especially when they can begin to prospect for local forms of knowledge to minimise the consequences of such disasters and consequently, save their communities from complete destruction.

Kovats and Akhtar (2008) redirect our attention to the genesis of disaster itself, which is ‘climate change,’ suggesting that the most potent ways to control disasters are for policy makers or climate change assessment institutions to legislate and oversee the activities that enhance climate change and eco-degradation. However, this may come up short, owing to the overdependence of nations on technology, advancement, industrialisation, foci-fuel, among other ecocritical activities. The only route here is to explore the possibility of blending technology with indigenous knowledge or methods. It can be observed that the overdependence on technology in managing disasters and the subsequent neglect of certain local significations may be the reasons that human efforts in managing disasters are coming up short. Thus, it is necessary to complement modern technology with local knowledge and vice-versa, in the management of disasters (Kniveton et al., 2013). This is inevitable in local communities and developing countries who lack the means to acquire the necessary technological gadgets.

Briggs (2005) and Bempah (2011) differentiate between indigenous – local and community response to disasters. While in terms of indigenous response, the applied knowledge varies from one local community to the other. In terms of community response, migration seems to be the resort owing to a vast spread of panic, shock, and other forms of human and environmental catastrophes. Thus, migration and evacuation of communities are considered as universal community responses to disasters. Disasters force people out of their homes and communities and lead them to seek refuge in other

communities or resettlement camps. In the African continent, for instance, disasters of various forms account for the increase in the rate of Internally Displaced Persons (IDPs) and resettlement camps. Bempah (2011) notes that, in the last 20 years, there have been ‘more than a billion people displaced from communities, consequent upon natural disasters. The reason for relocation or migration according to Quarantelli (1989) is to take care of their own needs. In some cases, as it applies to other advanced nations, evacuation and resettlement may be facilitated by the authorities or governmental agencies like the Army, Navy, and National Guard, in the United States disaster situations.

Bempah (2011) opines that community – kinship and friendship ties are important in disaster and post-disaster management. This mainly affects rehabilitation efforts to bring communities back in place after suffering from disasters. These are critical conditions and only a collective or communal response may enhance a high survival rate, especially during disasters. In many instances, emergency volunteer workers and rescuers are mobilised to join in the grueling task of pulling people out of wreckage and to pull people to safety. In some other cases, relief efforts are sponsored or mobilised by external or global organisations. For instance, the United Nations Disaster Relief Organisation (UNDRO) has been set up by the United Nations to oversee relief efforts to affected regions. However, in most cases, the organisation is mainly involved in the mobilisation of emergency relief funds and other logistics to mitigate the loss of victims (Jagger, 2007: 68). Other oversight duties include mobilising disaster-prone regions for disaster preparedness, using such strategies as prediction, and deploying the scientific information, communication, and technological devices at their disposal to regions that may not be able to afford them but are being ravaged by ecological disasters. However, this is rare in local communities, whose best form of response is to mobilise themselves as community members to weld-out the storm.

2.2.4 Critical discourse approaches to environmental discourses

Skinemoen (2009) opines that a critical approach to climate change discourse, which can also be subsumed in disaster discourse, will soothe the exploration of the metaphorical language used, especially by the media, to construct disasters and persuade the viewers or followers of such stories to ponder about climate change and disaster

itself. In a holistic view, metaphors provide background information as to the context of representation of climate change or disasters, which is the effect of climate change. It will also provide information concerning the environment (coopted sources and targets) where the linguistic or conceptual metaphors are fitted or used. Skinnemoen (2009) thus identifies metaphors, in disaster contexts, as material metaphors because of the strong possibility of influence on people's thinking about climate change and, subsequently, the way they are prompted to act, respond, behave, or even endure the realities of climate change.

Romaine (1996) presents a background study to the use of metaphors in ecological and disaster discourses. The study itself is metaphorised as '*Greenspeak*', the purpose being to present a glossary of conceptual metaphors, drawn from scientific and popular culture, to reflect and represent environmental concerns ranging from global warming to biodiversity losses. There are literarily various conceptual metaphorical representations of the environment either in the media or society. Romaine (1996: 176) refers to these as 'the central metaphorical systems used in reasoning about the state of the environment'. The most critical of such conceptual metaphors include 'War', for instance, Romaine conceptualises ENVIRONMENTAL DEGRADATION as WAR and EARTH as GREENHOUSE. While the former generates the relative argument of who is the enemy between man who is constituting the degradation and the degraded environment that comes back to haunt him, the latter signifies the earth as man's treasure and heritage, stressing the need to protect it, as his life depends on it (Romaine, 1996).

Romaine's (1996) conceptual metaphor, GREENSPEAK is also adopted by Harré et. al. (1999), as the title of their book on environmental discourse. However, in their adaptation, they apply 'Greenspeak' as a catch phrase for the multifarious ways in which environmental concerns are presented in discourses, whether written, spoken, or visual. Thus, GREENSPEAK is used as an agent that is reproduced in every text showing the way the environment is and should be treated. In the words of Harré et. al. (1999) these metaphorical representations are in degrees; they are also culture specific. Thus, the knowledge of culture systems in communities is a significant basis for the representation and (or) interpretation of diversified – culture specific metaphors. However, in terms of popular culture, Meisner (1995) identifies conceptual metaphors such as NATURE IS ECONOMY, NATURE IS HOME, NATURE IS MUSIC, NATURE IS AN AGRICULTURAL CROP, NATURE IS LIVING BEING and NATURE IS MIRACLE.

The interface between language and environment and the linguistic approaches that are coopted to analyse or discourse them is conceptualised as eco-linguistic. In the view of Stibbe (2010), language plays an indispensable role in the relationship between human beings and their environment; it establishes the role language plays in shaping, influencing, or destroying relationships between people, the living conditions of people and their environment (Stibbe, 2010). It is also a pointer to the factors or systems that affect human actions or relationships against the environment such as economic, social, religious, cultural, linguistic, and biological factors. A critical linguistic approach helps to foreground or index these relations or systems, to show how they affect human actions and representation of the ecology – environment.

Disaster discourses also revolve around marginalisation, in this case, not of the oppressed, but the vulnerable local communities who suffer the consequences of disasters. Thus, the application of critical linguistic approaches, including Critical Discourse Stylistics or Semiotics, is apt. In a broader perspective, Yuniawan et.al. (2017) opine that there is still a certain form of marginalisation in environmental discourses. This also transcends languages, being that language itself, is treated as a basic component of the environment. In the words of Yuniawan et. al. (2017), marginalisation of local languages and exploitation of natural, cultural, and human resources are critical issues of concern in ecolinguistics that attract the use of critical discourse approaches. Language marginalisation itself can be a source of disaster, as in the scriptural reference in Judges 12: 5-6, where 40,000 men were killed because of language variation.

This further strengthens the relationship between the environment and language. People are identified, socialised or marginalised based on language. Four perspectives in the adoption of such approaches are evinced by Muhlhausler (1996). They include: the fact that ‘language is free and full of meaning’ in environmental situations; the notion that language is created by world (environmental) views, that is, the social construction of reality; the reverse relation that the world is shaped by language, aligning with the structuralist and post-structuralist views; and the fact that language itself is interconnected with or inseparable from the world. All the studies reviewed in various sections of this empirical review have espoused great ideas in relation to concepts ranging to disasters, their causes, effects and management of disasters to ecocriticism, language, lexicosemantics and conceptual metaphors in the climate change discourse, however, there still exists gaps in the literature with respect to the features and strategies

of significations in disaster reportage of disasters in mainstream media. Assessing disaster management strategies reported in the podcasts of mainstream media outlets, using a disaster semiotic framework was the focus of this present study.

2.3 Review of analytical framework

The analytical framework is Disaster Semiotics (DS) by Han-Liang Chang (with little insights from Theo van Leeuwen's social semiotics) and Critical Stylistics by Lesley Jeffries. The notions, hypothesis and conceptions of the framework are reviewed below.

2.3.1 Disaster semiotics

The term 'disaster semiotics' was conceptualised by Chang (2015) as a (re)adaptation of Thomas Sebeok's (1994) plenary, 'global semiotics', where he (Sebeok) probably insinuated the existence and interpretability of linguistic sign to transcend beyond the boundaries of life. Critics and literary artists like William Shakespeare, T. S. Eliot, and William Wordsworth, to mention a few, from different dispensations, have always portrayed the vicissitude of life, suggesting that life itself is two-faced, good and bad or evil; it consists of moments of prosperity and disaster, among others. This notion is also advanced in biosemiotics. Sebeok (1994), hinging on the phenomenon of 'geo-bio-semiosphere', avers that global semiotics exists as a form of 'circumnavigation' of world image with all manner of significations, distractions, disturbances, dangers, and disasters. This view sets in motion the argument that disaster is a part of life and is attributed, particularly, to human life in the global sense.

Chang (2015) suggests that the world, in the context of today's reality, has relativised the word globe to the extent that it has lost its global sense. Cheng identifies its adaptation to describe disaster situations that affect global space. One such adaptation, which is the most notable, is related to global warming. The reverberation of global warming and the consciousness it sparks up around the world today makes it sound like global warring (Chang, 2015: 2), a condition that human actions are affecting the climate and the climate is fighting back. Of course, this is signified by massive ecological – natural disasters, most of which are attributed to the effects of global warming. In the virtual sense global has been adapted to globalism, more like global e-village. This means that the world today is connected as 'a virtual Disneyland' (Chang, 2015: 2), where complications in one nation or community may affect other parts.

Swyngedouw (1997) adopts the term global in tourism, calling it ‘glocalisation’, to define the bi-cultural connection between and among nations of the world. The rallying point in global discourses is to justify the fact that the world is connected, not only in communicative senses, but also in biodiversity. There is also the global dimension to disaster, which meteorologists observe as disaster-links among communities and nations. Chang (2003) relates the glocalisation of disaster to Sebeok’s pandemic but calls it semiotic parasitism. Chang links it further to the global epidemic, ‘SARS’ outbreak that did not only devastate South and East Asia, but also claimed the lives of thousands of victims, causing a global panic between 2002 and 2004. A replica of this, in recent times, is the Corona Virus (hashtag COVID-19) pandemic that shut the world down completely between 2019 and 2020 and lingered to 2023 with different variants. WHO (2023) places the figures affected by COVID-19 at 761,402,282, and the number of casualties at 6,887,000, as of 28th March 2023. The effects of disasters are not only felt in places where they occur or start, which is represented as the *topia* or *heterotopia*, but also in other places, that is, ‘here and there’ because of globalisation (Chang, 2015: 4).

Eco (1984: 15) asserts that ‘any natural event can be a sign’. This provides the justification for a semiotic based disaster study with a host of critical pedagogical questions. The most dominant of these include, from what semiotic perspective do we define disasters, what are the resources employed, in encoding such signs and how are they decoded? Of course, various perspectives overtly shape semioticians’ representations of disasters ranging from Thom’s (1972, 1983) probabilistic topological perspective to Blanchot’s (1986) hermeneutic rhetorical and the linguistic-semiotics perspective by Sebeok, which he proposed as life-saving semiotics. Other less overt, feature-based approaches are from the shades of risk and hazard studies in the geoscience and human sciences.

Blanchot (1995) defines disaster as an impoverishing experience, categorising it in line with *Augustine De Doctrina Christiana*, II, 1, 2. Two broad categories are evinced here. The first corresponds with the term *signa naturaliai*, which means natural and unintended by humans. This signals that disasters occur spontaneously without human knowledge or effort to stir them up. Blanchot (1995) describes this form of disaster as signs that occurs outside human intention. Among these are earthquakes, tsunami, and volcanic eruption. The second form of representation is *hypomnestikon*, which signals predictive or suggestive signs. The belief here is that some disasters are consequential,

that is, happen as a result of some actions done by humans against the ecosystem or nature that cause degeneration of the climate. Therefore, Parmentier (2006: 1) argues that the consequences of disasters are spatiotemporally linked and produce numerous signs. Disasters can be viewed also from the purview of risk assessment or valuation. Pelling (2003: 4), enlightening on the semioticity of disaster, posits that natural disaster can be the 'shorthand for humanitarian disaster' but not without natural triggers.

Blanchot (1995) posits that conscious or humanitarian disasters are often mediated in the ways they affect us. However, whether conscious or unconscious disasters, the representations are often rigorous, replicable' and 'retrievable' (Simpson, 2004), in systematic, semiotic, and stylistic manners. In any form of representation, Blanchot says that there is always a conscious effort to remember, that is, retrieve the representations of disasters by 'narrating, re-elaborating, and making claims about them. Friedlander (1993: 130) counters, saying that there is a form of 'blankness with little interpretive or representational advance' in representing disasters which are considered or described as natural. This is because some natural disasters are seen as zero sign: in this case, having elusive or unlimited possibilities of occurrences or consequences. They have a tendency for unpredictability. In other words, the semioticity of natural disasters is interpreted by the very act of translation of the representation of the actual occurrence'. In the words of Parmentier (1997: 8) and Caruth (1996: 4), it often leads to 'a struggle of interpretants' to capture the occurrence that was 'not known (or predicted) in the first instance,' because disasters often surpass human expectation.

Oliver-Smith and Hoffman (2002: 6) argue that 'disaster exposes the way in which people construct or 'frame' or even deny their perils. This also reinforces the notion they have of their immediate environment or how they 'perceive their environment and their subsistence, and the ways they invent explanation, constitute their morality, and project their continuity' (Oliver-Smith and Hoffman, 2002: 6). In compendium, these representations form the basis for 'cultural semiosis'. Adding to this debate, Thom (1972) introduces the 'catastrophe theory', which, in part, distinguishes between 'change of system' and sudden 'change in the system'. In another pedestal, it reflects the continuity systems as they affect the overall systems of disaster representation. Andrews (2003: 35–40) poses that, in the culture of representation, continuity is informed or shaped by certain levels of discontinuity. This is part of the culture system, which mediates in any form of representation; a culture system where one discontinued form

of representation forms the structure of a continued form. As Friedlander (1993: 121) puts it, it is a system where one form of narrative 'is a spiral recoiling upon itself', that is, when one form of representation reproduces itself as an 'organisation of conscious experience that is not itself consciously experienced' (Sahlins 1999: 413).

Disaster semiotics was adopted to tourism, rebranding it as dark tourism (Foley and Lennon, 1996), has gained both academic and literary attention in the last 15-20 years. Two key descriptions are attributed to dark tourism; first, that it is a 'product of the circumstances of the late modern world' (Lennon and Foley, 2000: 3). The second adopts a postmodernist approach, which Durkin (2003: 47) describes as an orientation, where death becomes neutralised, mediated, and rendered less threatening or commodifiable for consumption (Martini and Buda, 2018: 1). Light (2017: 277) identifies and defines the scope of dark tourism in six (6) frontiers, which include: definitions and typologies; ethical debates; political roles of such places; motivations, behaviours and visitors' experiences; management and marketing; and lastly, inquiries on methods.

However, our area of concern falls under the label '*thanatourism*' as defined by Seaton (1996: 236) as 'travel to a location wholly or partially, motivated by the desire for actual or symbolic encounters with death'. Stone (2006) opines that the narratives cover a range of 'morality and mortality subtexts.' The purpose of such narratives is to provide a list of possible circumstance that are expected in disaster prone communities and nations to serve as travel or tourist guide for immigrants. According to Buda (2015), *thanatourism* 'constructs binary oppositions that should be prevented. The problem with such representations or narratives is negative profiling or demonisation of disaster-prone places, referring to them as 'dark places.' Koslofsky (2011) posits that the term, dark, is adopted from diabolism, deviancy, monstrosity, death, and chaos, while Sather-Wagstaff (2011:72) associates it with 'ghastly, negative, and destructive tendencies. The profiling of disaster-prone places may subsequently serve as discouragement for tourists as it diminishes the importance of the spatial characteristics and agency of tourists (Bowman and Pezzullo, 2009; Martini and Buda, 2018).

2.3.2 van Leeuwen's social semiotics model

Social semiotics deal with the dual phenomena of meaning makers and meaning making. It focuses, dominantly, on the modes of communication in which people understand and,

at the same time, represent their understanding of the world and of course, shape power relations. Bezemer and Jewitt (2009: 2) submit that the social semiotics approach draws on qualitative analysis, dealing with artifacts, texts, and transcripts, all resources that enhance meaning making, in order to examine the cognition, production and dissemination of information across sociological and cultural spaces or contexts, where meaning systems are largely constitutive. There are various versions of social semiotics having shades of development from the original model proposed by Halliday (1978) in *Language as Social Semiotic*. One significant improvement of the Hallidayan model is that ‘the semiotic resources of language are shaped by how people use them to make meaning’ and the social situations and functions in which they are used (Bezemer and Jewitt, 2009: 2).

The semiotic ways of making meaning are mediated by signs, elements in which meaning is mediated. In this way, the signified and the signifier are unified. The argument is that social semiotics bring together, to a common place, the factors which enhance the process of sign-making and the sign-makers. According to Kress (1993), this can be termed as the interphase between form and meaning. In other words, the relationship between ‘form’ and ‘meaning’ is not arbitrary but mediated. Signs, in a communication process, are consistently made and remade from social factors or certain conceptualised forms of significations, which are situated in sociocultural milieus. Bezemer and Jewitt (2009: 2) argue that ‘signs are always newly made in a specific environment’. This is hinged based on Halliday’s (1978) categorisation of the processes of sign to three dominant metafunctions, coinciding with the context that a particular sign is used. These functions are the ideational, which hinges on the use of sign to express something about the world, the interpersonal metafunction, which emphasises the use of sign or language to establish the relationship between and among users and the textual metafunction, which shows the relationship between and among corresponding signs or texts in discourses. Signs are connected to other signs for the mere purpose of establishing coherence.

These functions are projected further by Kress and Hodge (1979), Hodge and Kress (1988) and subsequently van Leeuwen (2005) in respective versions of social semiotics. Hodge and Kress (1979) view this from a critical point, that is, relating sign function and society to the Marxian notion of Language as a form of Ideology. This also tallies with the overall insinuation of signs as a marker of ideology among users. In other

words, semiotic resources are basic features of every life making the ideological standpoints of the users. For van Leeuwen (2005: 285), Signs are ‘actions, materials and artifacts’ produced physiologically or technologically and organised for everyday communicative purposes. Social semiotics offers a description of meaning potentials in social communications based on ‘a set of affordances based on their possible uses, and these will be actualized in concrete social contexts where their use is subject to some form of semiotic regime (van Leeuwen, 2005). This shows that the rules for sign making and communication, generally, are socially constructed or constitutive and they are reflective in social interactions.

van Leeuwen (2005: 4) opines that communication is a network of processes, existing as a chain, beginning from the process of sign making. However, signs are products of ‘a social process’ (Bezemer and Jewitt, 2009: 3). In this case, the sign maker, a social individual, selects from a pool of semiotic resources, otherwise from a cognitive system of resources; puts together these resources to form the signifier, capable of passing specific meaning, known as the signified. van Leeuwen (2005) and Bezemer and Jewitt (2009: 3) agree on the basis that people express thoughts or meanings, using selected semiotic resources that ‘are available to them in a particular moment’. The selection of semiotic resources is always regulated by social factors, ranging from ‘what resources are made available’ and the discourses that regulate or shape how they are eventually used (Bezemer and Jewitt, 2009: 4). In another perspective, van Leeuwen (2005) posits that there are various kinds of normative principles or discourses that determine how people select and subsequently use the semiotic resources available in their social context. These principles are sometimes more or sometimes less binding on subsequent rules that define their use in sociological milieus. For instance, these principles can be sociological or ethnographic variables such as gender, social class, race, education, institutional norms and other articulations of power or regulations. They can be either or both implicit or explicit depending on the constituting social rules or principles that condition their use.

The most recurring term in social semiotics and of course, the most significant term in every social communication process is ‘sign.’ For instance, it has already been established that communication processes are mediated by signs. Thus, it is important to review two notable approaches that have onerous one-to-one effects or relationship with the van Leeuwen’s social semiotics approach and have been co-opted to modify the

analytical framework for this study. The first, which is the Peirce's typology of sign is the basis for the semiotics model adopted by van Leeuwen (2005) and by extension, this study, while the second, critical stylistics deals with the modelling and texturing of the sign processes, which organise and represent various social events and the world at large. These two approaches are extensively reviewed in the following subsections, beginning with sign.

2.3.3 John Sanders Peirce's model of Semiotics

Semiotics can be described as the study of sign and signification. Danesi (2004) traces its etymology to the mid twentieth century. Since then, it has captivated attention, becoming an all-encompassing field of study, focusing on 'body language, art forms, rhetorical discourse, visual communication, media, myths, narratives, language, artefacts, gesture, eye contact, clothing, advertising, cuisine, rituals' (Danesi, 2004: 4), among other initiatives, which are products of human intervention in producing or signifying meaning. However, Semiotics was first coined by Hippocrates (460-377 BC) and was originally used in medical science terminology to describe symptoms. Its original term, *serneiotics* was coined from *semeionthe*, a Greek word for a physical 'mark' or 'sign'. However, it was John Locke who would reconceptualise it as *semeiotics* and introduce it as the 'study of signs into philosophy' in his essay, *Concerning Human Understanding* in 1690 (Danesi, 2004: 7).

Sign is signaled as a branch of study that enhances the prospects of philosophers studying the possible relationship between concepts and reality. Another significant contribution to the etymology of semiotics is Saussure (1916), who reviewed language to be 'a system of signs that expresses ideas and is therefore comparable to a system of writing... symbolic rites, polite formulas, military signals', among others. Thus, Saussure did not only enumerate the above aspects of signs as important features of language systems, but he also associated semiotics with language use. In the view of Danesi (2004: 8), language is about sign making and sign interpretation, otherwise coding and decoding of sign. In a way, sign signifies what is known and this is logical; it must be connected to a referent, which is the concrete object tied to its signification in its socio-cultural domain.

Sebeok (1991: 16-17) surmises that sign has been variously perceived at different times of human existence and from various fields. This posits that semiotics has different

shades and branches, one of which is biosemiotics, the coordinates of human cells and neurons as a body of signs. There is also medical semiotics, which is defined as the sign of symptoms or the signification or expression of pain in the human organs or systems. We also have disaster semiotics, which is surmised as the representation of disasters and the horrors associated with them. Aside the above, there is the 'objective' dimension of signs, which avers to the fact that a 'message is a sign, or a string of signs transmitted from a sign producer, or source, to a sign receiver, or destination' (Sebeok 1991: 9). What this means is that all human actions, mediated or not, spontaneous, or peremptory, are constitutive of signs; they are constructs of verbal and non-verbal network of signs. Danesi (2004: 5) surmises that signs also encompass colours, gestures, winks or blinks, objects, mathematical equations, among other elements or inundations that signify or represent things other than their literal dispositions. A sign thus, evinces 'something that stands to somebody for something else in some respect or capacity' (Danesi, 2004: 5). It is on this basis that we can aver that all human actions operate as semiotic constructs or networks.

The way we represent and understand the world is mediated by diverse sign processes. These signs are packaged in form of frames or images, which are subsequently elicited and expanded in the human mind space. Meaning making through sign is processed procedurally. These procedures, from the elicitation to representation, are categorised into three descriptions or domains, which Danesi (2004) represents in Fig. 2.1.

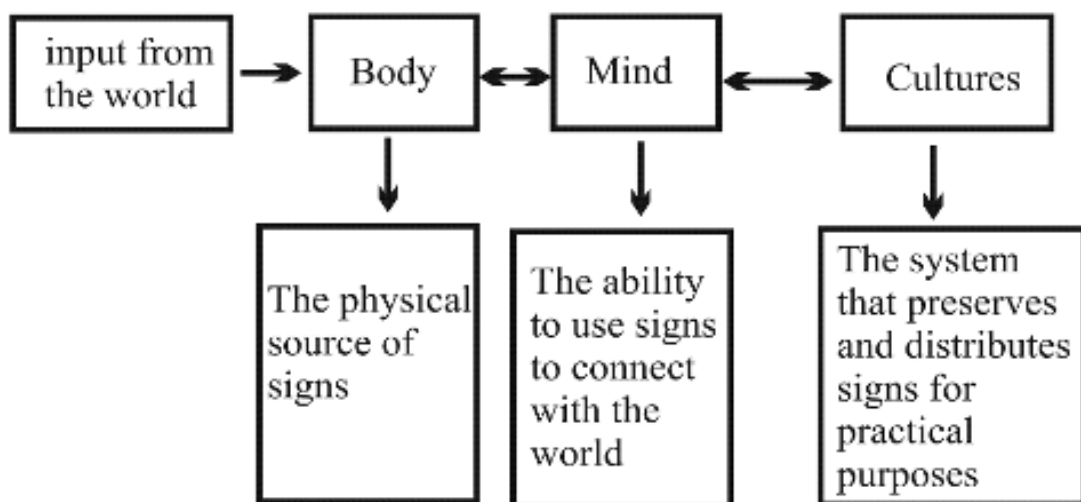


Fig. 2.1. Triad procedures from elicitation to conceptualisation of signs (Source: Danesi, 2004. *Messages, signs, and meanings: A basic textbook in semiotics and Communication* (3rd Edition). Toronto: Canadian Scholars' Press Inc. pg. 18)

The three dimensions of signs are (re)conceptualisation as the principles of '*firstness, secondness and thirdness*' (Zeman, 1977: 2324) in Peirce's grid of sign – signification. The first procedure is the sensory structure, which is made up of stimulants of object properties. These sensory structures are co-opted or employed by users to establish their connection with the world, which encompasses or functions as the physical source of signs. According to Danesi (2004: 18) the actual object may not be present for the senses to perform. In this case, the cognitive ability (mind) of the user is used to image or imagine the representations. At this point also, there is mediation between the body and the mind to process what is adopted as sign. The last procedure is the adoption of sign as a form of knowledge for representing the world and the subsequent registration of these signs into popular (world) cultures for describing other related cases of occurrence. These signs are then conceptualised and adopted for actual social and cultural usage, that is, communication processes. Consequently, Danesi (2004: 18) posits that cultures are 'sign-preserving systems' that are responsible for the distribution of signs to people for different purposes. This is the foundational basis for culture semiotics.

Nöth (1990: 41) argues that Peirce's triad concepts of signs are premised on the fact that 'cognition, thought, and even man are semiotic in their essence'. In relation to human relationship or essence, thoughts are connected, in a symbiotic manner, to chains of

thoughts and objects that constitute and are constitutive of world views. In the words of Singer (1984: 5373), every human thought is conducted as a sign, because ‘life is a train of thought’... and man is a sign (Burks, 1981: 5314; Singer 1984: 5373). These assertions further reinforce the description of semiotics as an all-encompassing field of study, addressing all aspects of human ‘feeling or potentiality, facticity, action, reality and experience in time and space’ (Nöth, 1990: 41). This also avers to the fact that the crux of semiotics is the cognition of signs. Nöth (1990) further affirms that semiotics is concerned with the cognition of texts and objects of representations as forms of ‘habit, memory, continuity, synthesis, communication (semiosis), representation and signs.’ Sign is a generic concept that is premised on the notions of the signifier and signified, on one hand and the triad notion or composite of: message, channel, and interpreter, on the other. John (2017: 30) argues that the generic conceptualisation of sign can be in any of two descriptions at the macro (broad) level, which are verbal and non-verbal signs adopted for any kind signification by humans and the micro (feature) signs, which define the processes and principles that make up the verbal and non-verbal signs, as discussed under critical stylistics.

Sebeok (2001: 50) opines that the models of signs, which have been classified are simply ‘aspects of signs’; in other words, signs themselves cannot be classified but the way they appear or are signified. In the view of Eco (1972a: 201) signs only manifests one aspect at a time, which should be recognised differently. However, this is not wholly true, because there could be bidirectionality of signs, which defines the connection between some forms of signs in certain cultures. To this end, Sebeok (2001) identifies ‘six species of sign.’ They are symbol, icon, index, symptom, signal, and name. The former three correspond with Peirce’s model, which is of interest to this study. Sebeok defines a signal as a sign which, naturally or artificially, using the terms, ‘mechanically’ and ‘conventionally’, spurs up some kinds of reaction or response by the receiver. What this means is that the sign perceiver or receiver, in this case, may be a machine or an organism that is personified as being supernatural (Sebeok, 1972: 514). A symptom is considered as a ‘compulsive, automatic, non-arbitrary sign’, that naturally links the signifier to the signified. The link between them is established as *designatum*, where there is a distinction between ordinary symptoms and vital signs. This is also relative to the syntagmatic and paradigmatic sign systems (Sebeok, 2001: 54). Name is described as a sign which has an extension for its *designatum*. The other three correspondent

species are extensively discussed below under the titles: iconicity, indexicality and symbolicity.

2.3.3.1 Iconicity in the semiotic framework

According to Dirven and Verspoor (2004: 3), *icon*, has its etymology from the Greek word, *eikon*, meaning a sign representing something else. Dirven and Verspoor's introductory notion of icon advance that of Sebeok (2001: 50), who considers it to be a sign that has 'a topological similarity' between the signifier and its *denotata*, that is, what it signifies. What this also means is that icons are a sign of substitution or representation. This is in correspondence with Plato's conception of *mimesis* as well as Aristotle's intuition of visual representation. Three ways icons function as substitution sign are identified as subclasses. These are: images, diagrams, and metaphors. Merrell (2001) uses the term 'resemblance,' referring to the one-to-one correlation between the signifier and signified, which also resembles the description of iconic signs. This means that an icon has an interrelationship with its semiotic object, having a clear similarity with it. For instance, the picture of a map has a one-to-one mapping of the territory; in the same manner, the direct image of a man has the clear description of the man himself. Sebeok's (2001: 110) argument is that there are virtually 'no pure iconic signs,' or better put, 'no actual sign is an icon' (Ayer, 1968: 40). This is hinged on the basis that *deiconisation*, which is sign tagging, occurs in some sign systems, especially in verbal texts and may not occur in others. Despite this, Sebeok (2001) opines that iconicity is decisive in 'shaping everyday life' in various culture systems. He puts it thus:

- Iconic signs suffuse humanity's communication codes, verbal no less than non-verbal...
- Iconic signs are found throughout the phylogenetic series, in all modalities as circumscribed by the sense organs by which members of a given species are able to inform themselves about their environment... (Sebeok, 2001: 110)

Iconicity basically reflects the significant relationship between form and meaning. According to Dirven and Verspoor (2004), iconicity refers to what we conceive as similarity between 'a form of language and the thing it stands for'. In this case, naming the signifier gives a pointer to the signified (meaning). We can signify or exemplify this with names that bear significance to their meaning or even the name of a bird that imitates the sound associated with it, such as cuckoo. Three sub-principles are associated

with iconicity in linguistic expressions. They are sequential order, distance, and quantity (Dirven and Verspoor, 2004: 8-9). Sequential order relates to the linear ordering of linguistic elements in expressions. Dirven and Verspoor (2004) surmise that ‘the principle of iconicity determines the order of two or more clauses’, citing climax in Julius Caesar’s as an example, *Veni, vidi, vici*. Interpreted as ‘I came, I saw, I conquered’, and catch phrases in advertising discourse: ‘eye it, try it, buy it’.

Sequential order iconicity also functions as ‘binary’ expressions, that is, expressions that have successive progression of the temporal ‘now and then, now or never, sooner or later, day and night’, among others (Dirven and Verspoor, 2004: 9). Iconicity also reflects in word or sentence order in expressions. This principle reflects on the traditional structure and co-function of the English sentence as subject (S), verb (V), object (O), Complement (C) and Adjunct (A), depending on the grammar model. However, the template structure of a sentence, following the traditional grammar model, can be theorised in six different structures. These are: SVO, SOV, VSO, OSV, OVS, VOS. The crux of these is that language is perceived by internal structure of events, while events are the transfer of icons to actions, which, in most cases, are in sequential order; the subject acts on action; actions occur before effects and then the object to fully realise the sentence.

Iconicity of distance accounts for the choice of linguistic resources that are considered to have some sort of agreement or parallelism. Dirven and Verspoor (2004) suggests that it is the putting together of linguistic resources that have a close relationship, and the distancing of words that do not belong together. This principle also accounts for grammatical parallelism and contrast in texts or forms of significations. Other aspects of distancing in grammatical texts include the use of apt or awkward quantifying lexemes, singular or plural agreement and the selection of clause types for representation of actions. Lastly, iconicity of distance explains the choice of object or their conscious or unconscious omission, and the use of infinitive to replace such in alternative (social) action. Iconicity of quantity accounts for people’s ‘tendency to associate more form with more meaning and, conversely, less form with less meaning’ in expressions (Dirven and Verspoor, 2004: 11). This can be marked in oral, verbal or image forms. For instance, in the statement ‘a loooooong night,’ there is an icon of quantity signifying an unbearable night experience. Iconicity of quality is expressed by repetition and anaphora in texts. This is a dominant feature of most indigenous or pidgin languages, some of which are

referred to as reduplication. Iconicity of quality is also achieved by politeness strategies or principles, especially when more, or less, is said just to be polite. But then, there is the potential for iconicity of quality to emphasise or create irony or negative attitude.

2.3.3.2 Indexicality in the semiotic framework

An indexical sign, otherwise known as index, was coined from the Latin word *index*, which implies the pointing finger (Danesi, 2004: 30). Dirven and Verspoor (2004: 2) posit that an indexical sign is used to point to something or an image, in the immediate vicinity. An example is a signpost or board pointing to a town or a traffic light or sign marking actions expected of road users. The signification of the signpost is that the place exists, and the sign decoder is being directed to that place. Other non-verbal significations that serve as index include eye contact, eyebrows, or furrowing, showing a person's reaction to issues, shock, or anger. Johansen and Larsen (2002: 2) use the term 'designations' to describe indexical sign, corroborating that it points to an object or draws attention to it, as if urging us to 'take a look' at it. Indexical locates, identifies, or localises the signifier - object within a time and space, in each system within the social or macro space (universe). In this case, we relate more to the use of indicative, referential, demonstrative, and personal pronouns, which are vastly used to locate noun subject or object.

Danesi (2004: 30) argues that indexicality reflects all forms of representational behaviours, 'which humans... use instinctively to point out and locate things, people and events in the world.' Indexes are also conceptually linked to proximal locations such as here, there, up, down, among others. Danesi (2004: 31) and Cap (2006) theorise indexical signs in three groups, which are spatial, temporal, and personal indexes. Cap (2006, 2013) adds a fourth term, which is axiomatic index, describing it as a model for legitimisation of positions and social distance. Spatial indexes point to places or spatial locations of objects, living beings and events; temporal indexes relate things to time, while person indexes relate to agents using I, you, he, she or indefinite or definite pronouns. Dirven and Verspoor (2004) surmise that indexical signs are the most primitive and limited signs because they are restricted to place and time locations, but they are widespread in human communication, such as body language, traffic, among others.

Dirven and Verspoor (2004: 8) argue that the representation of human actors in any form of expression, takes primacy than other objects, because of the propensity of humans to have some forms of ‘psychological proximity’ for other humans. They describe this as ‘anthropocentric perspective of the world’ (Dirven and Verspoor, 2004: 8). The implication of this is that the attitude is transferred to representation of human actions, thought patterns, experiences, possessions, movements, among others. In indexical sign, human beings are deictic centers in significations, because of the privileged position they share in every form of interaction. They constitute the theme of the expression in the Hallidayan grammar model.

2.3.3.3 Symbolicity in the semiotic framework

Symbols is from the Greek etymology *symbolon*, which means ‘a token of recognition’ (Dirven and Verspoor, 2004: 6). Symbolic signs may look vague or ambiguous because they may have no natural or direct link to what they signify. This is also because they are socially, religiously, and culturally grounded. In order cases, they have conventional link with the society or concepts that produced them and which they represent. Hence, there is the possibility of polarity of meaning for symbolic objects in different sociocultural and religious milieus. Danesi (2004) argues otherwise that symbols stand for their referent, in a conventional way, that is, in a literal or direct sense. He cites ‘words’ as symbols, since they stand for what they mean. But at the border line between literary (denotative or conventional) meaning and thematic or connotative or even metaphoric meaning is another shade of interpretation, which broadens the notion of symbolic words as both conventional and paradoxical or connotative symbols. The signifier in symbolic signs can be an object, a sound, a figure, among others. For instance, Danesi (2004: 31) instantiates this with a religious emblem, the ‘cross’, which signifies ‘Christianity’, while the Crusaders used it as a mark of identity and their will for revolution. Thus, symbols originate from social conventions or historical traditions and are ubiquitous in language use. They play important parts in social, cultural, and religious life.

Johansen and Larsen (2002: 43) identify what is termed as positive and negative symbolic signs but describing only the negative. This is characterised by ‘arbitrary’ and ‘unmotivated’ entities that are not connected or linked to what they signify. Thus, they are agreed upon or conceptualised, mutually by the users, as specific forms of

representations for given purposes, both in the internal and external world. This is referred to as ‘conventional designations with referentiality’ and meaning constrained or determined by conventionality (Johansen and Larsen, 2002: 43). Dirven and Verspoor (2004) say that symbolicity refers to the conventional pairing of form and meaning. This points to positive sign, where the object has a one-to-one connection with what it signifies.

The three models of sign discussed above are mutually co-existent in any language or in given texts. This is conclusive because the cognitive abilities of human beings ‘mutually interact with verbal and non-verbal language systems (John, 2017). Damesi (2004) puts it that these three aspects of signs converge in the production or creation of text or discourses. The point of convergence of these signs is reflected in Fig. 2.2.

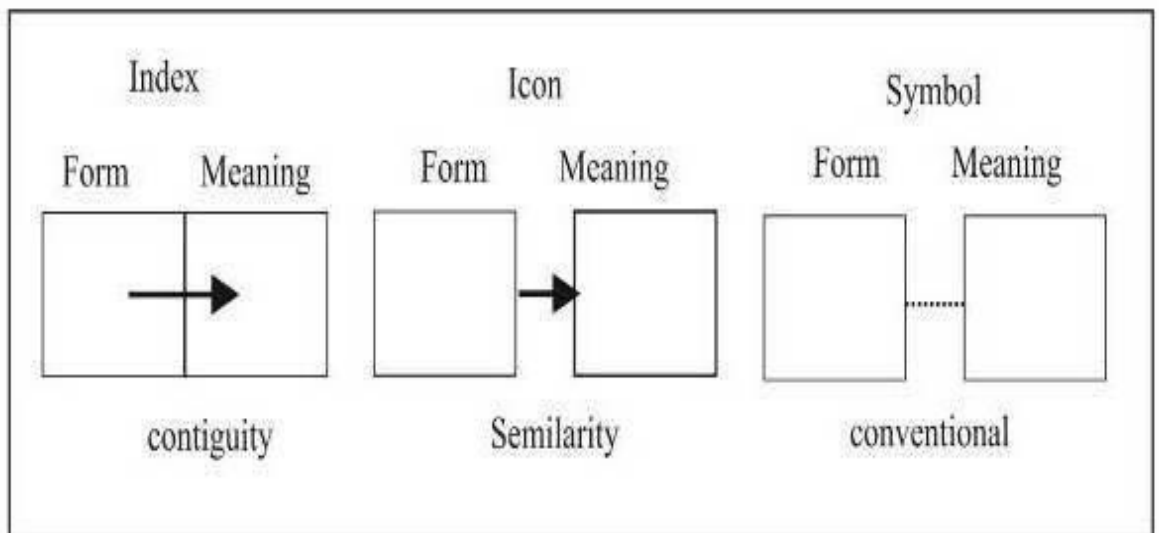


Fig. 2.2. Sign and the link between form and meaning (Source: Dirven and Verspoor, 2004. *Cognitive exploration of language and linguistics*. Amsterdam and Philadelphia: John Benjamins. pg. 4)

2.3.4 Lesley Jeffries' Critical stylistics

Critical stylistics (henceforth, CS) is linked to three broad approaches in linguistic studies. These are: linguistic stylistics, Critical Discourse Analysis (CDA) and Systemic Functional Linguistics (SFL). In fact, it was informed by the works of proponents of these fields, among which are Fowler et. al. (1979), Simpson (1993), Fairclough (1989), Fowler (1991) and Halliday (1985). Alaghbary (2013: 137) opines that it is primarily concerned with text and talk, particularly text, which is in different forms, ranging from newspaper, corporate, political, and legal documents to instantiations of conventional dialogues or language use. Specifically, it is a tool for annexing 'how texts may influence the ideological outlook of their recipients' (Jeffries, 2010: 6). This implies one way or the other, that issues of ideology, whether subtle, manipulative, radical, among others, are projected or threaded using linguistic resources and structures. The theory offers analytical tools to uncover every index of ideology in texts.

CS is a methodological approach grounded in critical linguistics. In this case, it shows the relationship between ideology and linguistic choices. Alaghbary (2013: 138) surmises that it is an overwhelming – a critical approach that begins with lexical alternatives, widens up to cover both structural and meaning-making resources, and the ends with the construction of conceptual worlds. The process of meaning is all-encompassing, and is composed of a hierarchical structure of lexical, syntactic, semantic, and pragmatic resources. A special primacy is attributed, in the approach, to the contextual and pragmatic forces that influence textual choices, and the implicit ideologies that they project. Jeffries' intention, in proposing CS, is to show the inherent

power of texts to construct and represent the world (Olaoluwoye, 2015: 89) and affirm that the way sign users perceive and represent the world are mediated by signs.

Jeffries (2007) refers to CS as the interface between CDA and literary stylistics; in this case, drawing a distinction between literary and non-literary texts, and then bringing them together under semantic, pragmatic and discourse components. What this implies is that there are established links between and among words, phrases, clauses or discourses used in making meaning and subsequently, texturing the world. Wodak (2002: 3) links CS to CDA in three (3) conceptual dimensions, the concept of power, the concept of history and the concept of ideology'. In the first place, CS, as in CDA, focuses on instantiations of power, which are conceived and idealised by a group as their ideological standpoints. CS is also intended to explain the fuzziness in language and the representation of ideology in discourses. In the words of Jeffries (2010: 12), CS has the overriding aim of 'understanding (and analysing) the precise ways in which texts may transmit, reinforce, or inculcate ideology.

Jeffries (2007, 2010) theorises CS by advancing rhetorical strategies or conceptual tools that are used by speakers to project ideological meaning or even conceal them in texts. Jeffries (2007: 29) opines that these strategies are effectively utilised to persuade readers that 'this is how the world is.' Perfect examples to cite include documentaries and media reports or even science fiction, which are used to project certain forms of ideology. John (2017: 37) argues that these stylistic or conceptual – rhetorical strategies are reoccurring conventions foregrounding identity and ideology in diverse kinds of texts. These strategies are also the main functions that texts have in representing relative and real events or indices in social life. It is obvious that these principles apply to signs – the linguistic and non-linguistic resources of language and their uses, to explain how they function in representing reality. While Jeffries (2010) formalises these strategies as conceptual-textual functions, Alaghbary (2013: 139) refers to them as analytical tools and submits that they sometimes overlap, because of the notion of fuzziness, which is a peculiar factor of any form of stylistic analysis.

In relating CS with disaster semiotics, it should be noted that all forms of human communication are mediated by signs. These signs are in a gamut of linguistic and non-linguistic or extra linguistic forms packaged as icons, indexes, and symbols, which are also the bases for accounting for various forms of representations or communication in

sociological milieus. They also define or determine the pragmatic and discourse markers and strategies that underlie significations that constitute the language users' communicative encounters, in this case, news reports, particularly about disasters. Pragmatic markers and acts are incorporated into the basic notion of Critical Stylistics (CS) as an analytical method for unraveling signs – language in texts not only restricted to power (van Dijk, 2008; van Leeuwen, 2005; Jeffries, 2010). It is also applicable to all forms of discourses that capture episodic memories of people in communication.

The theoretical and analytical conventions of semiotics and CS are interconnected. First, context plays an indispensable role in determining the interface between the signified and the signifier. In other words, signs in use are definitive of contexts, which, when taken out, would make the signs clueless or ambiguous. For instance, a cross may be a signification for religious affiliation (faith) or an adornment based on the context of use. In the same vein, analyses in CS are hinged on certain contexts, which foreground every instantiation or affordance that users co-opt. Thus, if linguistic and non-linguistic signs are used in texts, the analysis must not be void of reference to context. Another submission is enshrined in the conceptual-textual functions (CTFs), which are in the traditional notion of Jeffries' CS framework. These CTFs constitute the linguistic, situational, and cognitive contextual resources at the heart of significations.

The conceptual-textual functions of naming, and prioritising, for instance, are related to the mechanism of naming, framing and signifying ideology or identity, using the sign features of indexical, nominalisation processes, alternative nouns, reference pronouns, subordinators, transformation, and information structure. It also includes agency and transitivity processes from SFL. The process of representing time, space and actions draws from Dirven and Verspoor's (2004) indexicality and iconicity, while the other features of enumerating and metaphorising, also inherent in the conceptual-textual model, are achieved by symbols in the sign framework. All these, put together, inform the theoretical insights co-opted for analysis in this study. These CTFs are presented in Table 2.1.

Table. 2.1. Analytical and theoretical correspondence of sign and CDS (*Source: John, 2017. Conceptual meaning and identity in MTN and GLO television advertisements. A master’s project in the Department of English, University of Ibadan. pg. 34*)

Conceptual-textual functions	Formal realisation features (Sign)	Corresponding CDA theoretical orientation
Naming and describing	Choice of nominal to denote referents; nominalisation, construction of phrases with modifiers...	SFL, lexical semantics, generative linguistics
Equating and contrasting	Noun phrase apposition, parallel structures indicating synonymous relationships, relational transitivity...	Cognitive Semantics and SFL
Contrasting	Lexical or structurally constructed opposition (antonymous sense relations or syntactic triggers), negation	Lexical Semantics
Enumerating and exemplifying	Two, three or four-part lists indicating hyponymous and meronymous sense relation	Semantics, indexical
Assuming and implying	Presupposition and implicature	Pragmatics
Prioritising	Transformation of grammatical construction (e.g., active to passive) clefting	Transformational Generative and construction grammar

Constructing time and space	Choice of tense, adverbials, of time, deixis, metaphor	Pragmatics: indexicality
Representing actions, events or states	Transitivity	SFL
Presenting opinions	Modality choices: speech and thought presentation	SFL

2.4 Theoretical orientation

This section reviews three theories that have been co-opted for analysis, which are: Halliday's Systemic Functional Linguistics (SFL), in this case, delimiting to transitivity and mood system and Mey's Pragmatic Act, using only the textual part.

2.4.1 Systemic Functional Linguistics

The Systemic Functional Linguistics (SFL) has evolved since the time of first use in *Introduction to Functional Grammar*, which served as the basis for introducing it as a functional theory of the grammar of human language, both in the general and peculiar senses. Webster (2009: 2), The theory was greatly influenced by the insights derived Firth's system structure theory. At least, the lexicon, 'system' and the notion of language as a semiotic system, were co-opted from Firth's linguistic framework (Halliday and Matthiessen, 2014: 30). The theory is significant in identifying the relationship or convergence between theory and description of language as a dialogic entity. SFL was formalised in the mid-1980s and subsequently deployed, not only to English language, but also to several languages (Halliday and Matthiessen, 2014). Hasan et. al. (2005, 2007) say that SFL is an applicable theory that proffers 'insight into the ontogenetic beginnings and continual expansion of lexicogrammar and also a very rich understanding of the grammar at work in everyday and educational contexts.' This means that SFL also accounts for structural meaning and potential meaning, in addition to existing ones already accounted for. It formalises the structural potential of how people speak or write or produce texts. It deals extensively with text, while text is 'what listeners and readers engage with and interpret' (Halliday and Matthiessen, 2014: 3). Halliday and Hasan (1976: 1) argue that text is 'any instance of language, in any

medium, that makes sense to someone who knows the language'. By this, it is justifiable to say that text is any form of language used to function in a particular context shared by participants in an interaction.

Webster (2009) argues that Language works 'like other semiotic systems', that is, functioning inherently as a 'systemic resource for making and exchanging meaning'. In this case, the semiotic system is largely hinged on grammar, which Halliday (2005: 8) characterises as having both 'a stratal organisation' and (meta)functional diversity (Webster, 2009: 1). In a way, it is the combination of stratal organisation and metafunctional diversity that triggers both human consciousness and the activities of making meaning in language. The most important feature of any language is its meaning potential, and this can be construed by experiences, which are also instantiations of social relationships. Webster (2009) surmises that 'acts of meaning are the linguistic instances of the linguistic system of meaning potential' as well as part of the semiotic system. In this case, it is branded as a semantic system, which is foregrounded or founded on grammar. In Halliday's view, grammar is the system of wordings, which brings together three levels of analysis, which are: semantic, phonological, and morphological systems.

Systemic functional linguistics (SFL) is grounded in how human beings use language in actual communicative situations 'to construe reality and enact social relationships' (Halliday, 2005a: 3). According to Webster (2009: 2), SFL evolved from a simple 'laundry card grammar' to a theory of choice for studying the description of grammatical processes rather than mere theorising (Halliday, 2002, Thompson and Walsham, 2004, Bloor and Bloor, 2004, Eggins, 2004, Matthiessen, 1995, Martin, Matthiessen and Painter, 2010; Matthiessen and Halliday, 2009). For instance, Halliday states that it is not about theorising, but about new descriptions (Halliday, 2005b: 64); this will enable language users and researchers to use language more effectively. Webster (2009) addresses it as a theory that enhances our ability to describe how language works. This is because a grammar system involves abstract coding of language system, bridging meaning and expression. Grammar is a meaning resource because we look for meaning first in the structure. Therefore, Halliday (2005b: 64) argues that grammar 'transforms (our) experience into meaning'. Thus, grammar can be said to be a theory of meaning that reflects experience.

Working within the ambits of SFL, grammarians inundate themselves with two areas of concern, due to the multifaceted nature of the texts, that is, the possibility of a text having more than one meaning. Meaning itself can be ‘explored from many different points of view’ (Halliday and Matthiessen, 2014: 3). However, the main concerns of the theory are the text as an object and the text as an instrument for finding out about something else. The former inspires questions like: Why does the text mean what it means and why is it valued as it is? The latter probes what the text reveals about the system of the language in which the text is spoken or written (Halliday and Matthiessen, 2014: 6). Holistically, viewing or analysing the text as object or as a means of understanding something else are complementary to each other. Clearly, one cannot account for why a text means what it means except by relating it to the linguistic system.

SFL primarily focuses on explaining the working of grammar processes and accounting for how the grammar ‘enables one to unconsciously construe experience’ (Webster, 2009: 3). Language is the construal of experience (Martin, 1992), and Halliday (2005b) explains it thus:

Once given this construal we can re-theorize it at a different level, referring to materials, and structures, and forces, all of which can be accurately measured, and computing the mathematical relations among them (Halliday, 2005b: 64).

The notion of mathematical computation of the structures posits that language is descriptive of three features or perspectives, the semantics (meaning relations), lexicogrammar (structural relations) and morphological and phonological (feature relations). Each of these relations has corresponding relations of features lower (Halliday, 1966). For instance, semantic relations are composed of lexicogrammar, which is also composed of morphological and phonological. Halliday and Matthiessen (2014) explain this working relationship in five ways that are structurally dependent or linked. First, every language has a rank scale, where each may have one or more units of a rank below it. Third, the grammatical units of ranks may have features of complexes such as: clause complexes, phrase complexes, group complexes, word complexes and even morpheme complexes.’ (Halliday and Matthiessen, 2014: 9-10). Thus, there may be rank shifting, in the form of downranking (downgrading) of complexes to function either in the same rank or another below it. The fifth structural possibility is the enclosure of one unit or rank within another; ‘not as a constituent of it but simply in such a way as to split the other one into two discrete parts’ (Halliday and Matthiessen, 2014: 9-10).

Webster (2009) posits that, in functional grammar, form is followed by function and meaning decides phonological and morphological realisations. Halliday (2005a) avers to the fact that meaning has a functional relation of three components in SFL, which he terms as ‘metafunctions’. These three metafunctions are ideational, which includes also logical and experiential meaning; interpersonal and textual metafunctions. Each of these exists within a clause complex. They also have various clause relations and systemic properties or features that identify them in the clause complex. The ideational metafunctions, for instance, are used to account for the clause as representation; the interpersonal metafunctions account for the clause as exchange, while the textual metafunctions address the clause as message. Within these metafunctional relations, three sets of lexicogrammatical choices are evinced. These are Transitivity structures, which is termed as the process, participants and circumstances relation and used to express representational meaning synonymous to ‘what the clause is about; the modal structures, which address interactional meaning, in this case, showing ‘what the clause is doing, as a verbal exchange between speaker-writer and audience’ (Halliday and Matthiessen (2014: 361), and the thematic structures, which addresses the organisational process of the message, ranging from the relationship between the structure and surrounding discourse(s) to the review of the context of situation in which the text is produced. Fontaine (2013) exemplifies these in Fig. 2.3.

Clause	I	was given		the new Jamic book	for my birthday
Experiential Meaning	Beneficiary	Process-material active		Goal	Circumstance clause
Interpersonal Meaning	Subject	Finite	predicator	Compliment	Adjunct
	Mood				
Textual Meaning	Theme	Rheme			

Fig. 2.3 Three strand analysis of the clause (Source: Fontaine, 2013. *Analysing English grammar: a systemic functional introduction*. Cambridge, New York: Cambridge University Press. pg. 11)

Webster (2009: 7) opines that each of the metafunctions in Fig. 2.3 ‘produces its own distinct dimension of structure’ and construes its own experience. Each realises the structural configuration of process, participant(s), circumstance(s) and textual meaning, that is, creating discourse functions, in terms of theme, information structures and interpersonal meaning, that is, enacting ‘social relationships’ function. The structural - syntactic tradition is also realised as Subject, Predicator, Complement(s), Adjunct(s). The structure of an expression is represented in a system network, which Webster (2009: 3) specifies as ‘the total systemic potential in terms of contrasting features and possible paths through the network’. Halliday’s (2005: xvii) opines that each ‘class is a statement of potential’. A nominal group functions either as Subject or Complement within the clause, and can select a number, either singular or plural. The role assigned to each structural element serves as its meaning, and this may appear in a ‘set of features that delineate its path through the network’ (Halliday 2005: xix).

2.4.1.1 Transitivity and the grammar of representation

As stated above, each of the metafunctions construes a different meaning, which is projected in the clause complex. Fontaine (2013: 43) opines that ‘the clause is a complex entity’ that integrates ‘the metafunctions simultaneously such that separating them and isolating them is an artificial exercise.’ This implies that the clause complex in which the metafunctions mediate functional meaning, and certain features in the clause act as meaning and agent markers, which brings to the fore the exigency of the transitivity. Fontaine (2013: 41-44) identifies several procedures for mapping these features. It begins with the identification of the clauses. Clauses are identified by the main verb, otherwise known as the process. The process of the clause then identifies or determines the expected participants. Fawcett (2008) suggests process tests that enhance speakers’ knowledge about the working of verbs, how they work to identify and express processes. Fawcett’s process test, when considered from Fontaine’s (2013: 44) view, shows that in every situation or clause, there is one process and at least one participant. In the same

vein, every verb has at least one Participant but there are exceptional cases where some verbs have more, say two or three.

The description of structure begins from the clause, which is viewed in terms of process and participating entities or agents. The verb, which is the signifier of an event or action, contributes immensely to identifying or determining the process for a situation or clause. Fontaine (2013) argues that the act of the process choosing the clause participants is referred to as the system of transitivity. In her own words, the ‘available choices or options with respect to processes in terms of the representation of experience are organised in a (transitivity) system’ (Fontaine, 2013: 72). Fowler (1991: 71) puts it that transitivity is considered as the ‘foundation of representation’. Transitivity is an important part of meaning relation in the SFL framework, often considered as its foundational analytical base. The interface between the process and participant is transitivity.

Hart (2014) surmises that transitivity accounts for the type of process situated in clauses as well as their effects on the types of participants that could occur in the clause. In other words, transitivity is a system that provides or accounts for the ‘resources for referring to entities in the world and, crucially, the way that they interact with or relate to one another’ (Hart, 2014: 22). Fontaine (2013) argues that it enhances the full realisation or analysis of the clause. In the traditional sense, the meaning of a clause and the agents are distributed by the process – verb, which may be, in nature, transitive or intransitive (or copular). These factors determine the nature of participant-object, direct or indirect. Transitivity is thus concerned with the distribution of objects or arguments (in Generative grammar) or participants, in transitivity. Thus, Halliday (1976: 30) avers that ‘transitivity is the grammar of processes... and the participants in these processes, and the attendant circumstances.’ Hart (2014) represents these in Table 2.2.

Table. 2.2. Clause structure at the three levels of analysis (*Source: Hart, 2014. Discourse, grammar, and ideology: Functional and cognitive perspectives. London, Delhi, and New York: Bloomsbury Publishing Inc. pg. 22*)

Lexicogrammar	Nominal group	Verbal group	Nominal group	Adverbial group
Semantic	Participant ₁	Process	Participant ₂	Circumstance
Functional	Subject	Finite Predicator	– Complement	Adjunct

Hart (2014) suggests here that transitivity is realised at three componential levels of analysis in the clause complex. These are the lexicogrammar, semantics (participants, process and roles or circumstance) and functional, that is, the functional category of the process and participants, including the sequences of the respective transitivity processes. John (2017: 28), dwelling on the lexocogrammatical base, posits that transitivity extends beyond processes and participants to experiences, that is, the situation, and how they are conditioned by the sociocultural context, that is, the circumstances.

Hart (2014) posits that the process types, as represented by Fontaine (2013), are associated with participants' roles, which they also foreground. Hart also observes that the material processes have the largest variables of sequences or categories of processes because of the notion that they involve actions or performance. Hence, they require 'actor or agent (the 'doer') and ... a goal or patient (the 'done to')' (Hart, 2014: 23). Transitivity processes are polarised and metafunctional in communicative texts or discourses since interaction is not in isolated sentences. Fontaine (2013) represents all the variables and sequences of Halliday's transitivity processes in Table 2.3.

Table. 2.3. Transitivity processes and participants (Source: Fontaine, 2013. *Analysing English grammar: A systemic functional introduction*. Cambridge, New York: Cambridge University Press. 78)

Process	General Meaning	Participants	Canonical Examples
Material	Doing, happening	Actor, Goal Beneficiary Scope	John _[actor] hit the ball _[goal] John _[actor] gave the ball _[goal] to Jane _[benefactor] John _[actor] climbed the mountain _[scope]
Mental	Sensing, seeing, thinking, wanting, feeling	Senser, phenomenon	John _[senser] likes Jane _[phenomenon]
Relational	Being		
Attributive	Attributing	Carrier, Attribute	John _[carrier] is nice _[attribute]
Identifying	Identifying	Identifier, identified	John _[identified] is a lawyer _[identifier]
Behavioural	Behaving	Behaver	John _[behaver] is laughing
Verbal	Saying	Sayer, receiver, verbiage	John _[sayer] told me _[receiver] a story _[verbiage]
Existential	Existing	Existing, existent	There was a tree _[existent] near the bench

2.4.1.2 Mood System in the Hallidayan framework

Halliday and Matthiessen (2014: 24) surmise that interpersonal interactions in English are ‘typically expressed by means of a particular kind of grammatical variation’. This variation is extensive beyond the part of the clause, mindless of the fact that they are not affected in the categorisation process. The extended part is called residue. Mood is the system that accounts for the grammatical variation in clauses. These variations are also referred to as speech roles, which speakers adopt in particular situations. According to Halliday (1984) and Martin (1992:2), speakers and hearers negotiate roles in interactions. While the speaker adopts and assigns a role in his utterance to the hearer, the hearer is prompted with a ‘complementary role that he (the speaker) wishes him to adopt in his turn (Eggins and Slade, 2005:3). For instance, the speaker may ask a question (role assigned to his utterance), which requires the hearer to give an affirmative yes/no answer or provide information; he may require the hearer to produce something or simply accepts his view or judgement about what is said (declarative). The mood element is used to account for the range of selection of functions in the clause (Halliday and Matthiessen, 2014: 24).

Mood can be recognised as the clause identifier. In other words, clauses are grouped according to their mood system. Thus, Hewings and Hewings (2005) group mood into two broad dimensions, which are imperative and indicative. The indicative mood is in two subcategories, interrogative and declarative. The imperative mood can adopt a verb without a subject, basically because it can express an instruction or a command like, *call her, sing out*, among others. The Indicative mood passes information in form of declaratives, which involve making affirmative – positive or negative statements in active or passive structures and interrogative, which pass information in form of questions.

Ariel (2008: 172) defines mood as the grammar resource that speakers use to show degree of commitment to propositions. In other words, there are functional propositions in every form of communicative encounters. These propositions are in the form of messages, which are projected better and understood by the averring mood. The Mood

is also the domain of agreement between the Subject and Finite element in the clause. Halliday and Matthiessen (2014) refute the claim that it could be sometimes adopted as the 'Modal' element but the difficulty with this is that the term 'modal', saying that it is 'ambiguous, since it (mood) corresponds both to mood and to modality'. In its structure, the mood has two main parts; these are a SUBJECT, which consists of a nominal group and a FINITE operator, belonging to the verbal group. To explain this further, the subject appears first as a nominal group and then, subsequently, replaced by a corresponding gender and number specific personal pronoun. However, this may occur only in bound clauses which operate as a clause complex. The free clause appears as one independent clause. The nominal group, performing the role of subject, may also 'include embedded, down-ranked clauses serving as Head'. The subject, finite and residue can be regulated into a structure termed as the mood structure.

Greenbaum and Nelson (2002: 62) argue that mood is the distinction between verbal forms and the way they convey or express the feeling, attitude, or message of the speaker to what is said. They also associate mood primarily with finite verb structures, identifying three moods, indicative, imperative and subjunctive, as against Hewings and Hewings' (2005) two. Greenbaum and Nelson (2002: 62) also identify the exclamative mood as a subcategory of indicative mood, an addition to that of Hewings and Hewings (2005). Greenbaum and Nelson (2002), then, describe imperative mood to have a base form, giving directive to perform an act or request something. The imperative statement requires feedback, that is, it prompts a reaction in the form of action, not speech, from the hearer. The subjunctive, as added to the model, is presented in two subclasses. present subjunctive and past subjunctive. According to Greenbaum and Nelson (2002), the difference between the present and past subjunctive is that they are not one tense. 'The present subjunctive has the base form' (Greenbaum and Nelson, 2002: 62), and has two descriptions in terms of use, first, in the environment of the 'that-clause', after expressing a demand or request and second, in a set of conditional or motivational expression. Also, the past form is used to express probability, that is, to 'convey that the speaker is not sure that the situation will happen or is happening'. A broader model is provided by Halliday and Matthiessen's (2014), which is represented in terms of system and structure in Fig. 2.6. This also constrains and foregrounds the areas of focus in this study.

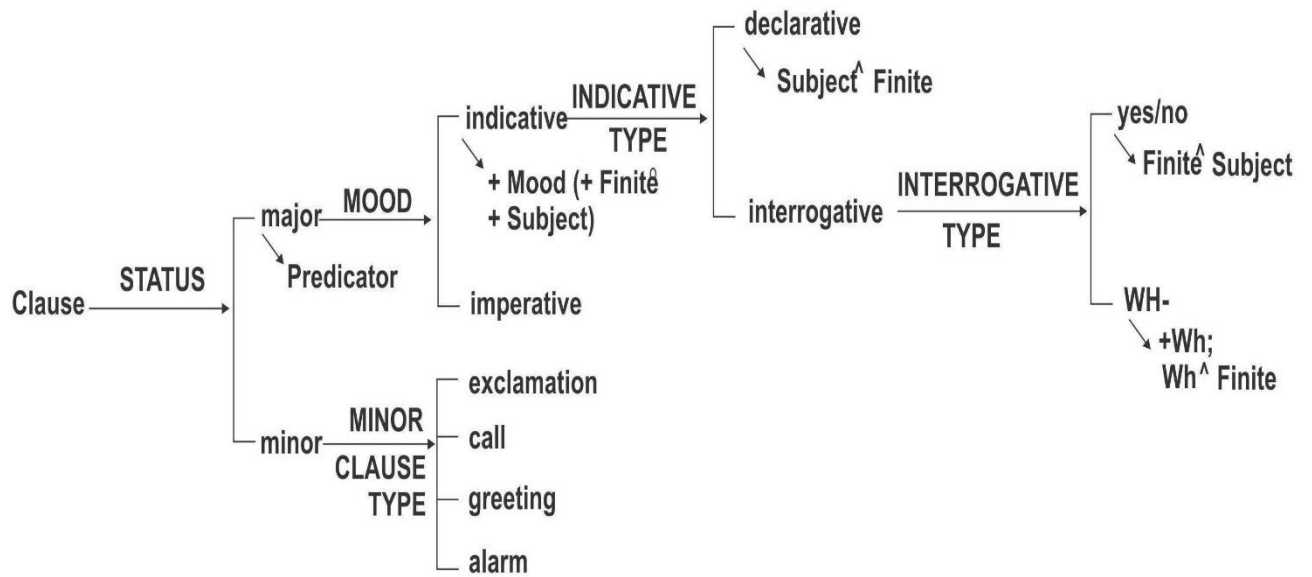


Fig. 2.4. Mood system - analysis (Source: Halliday and Matthiessen, 2014: 189; Modification: Mine)

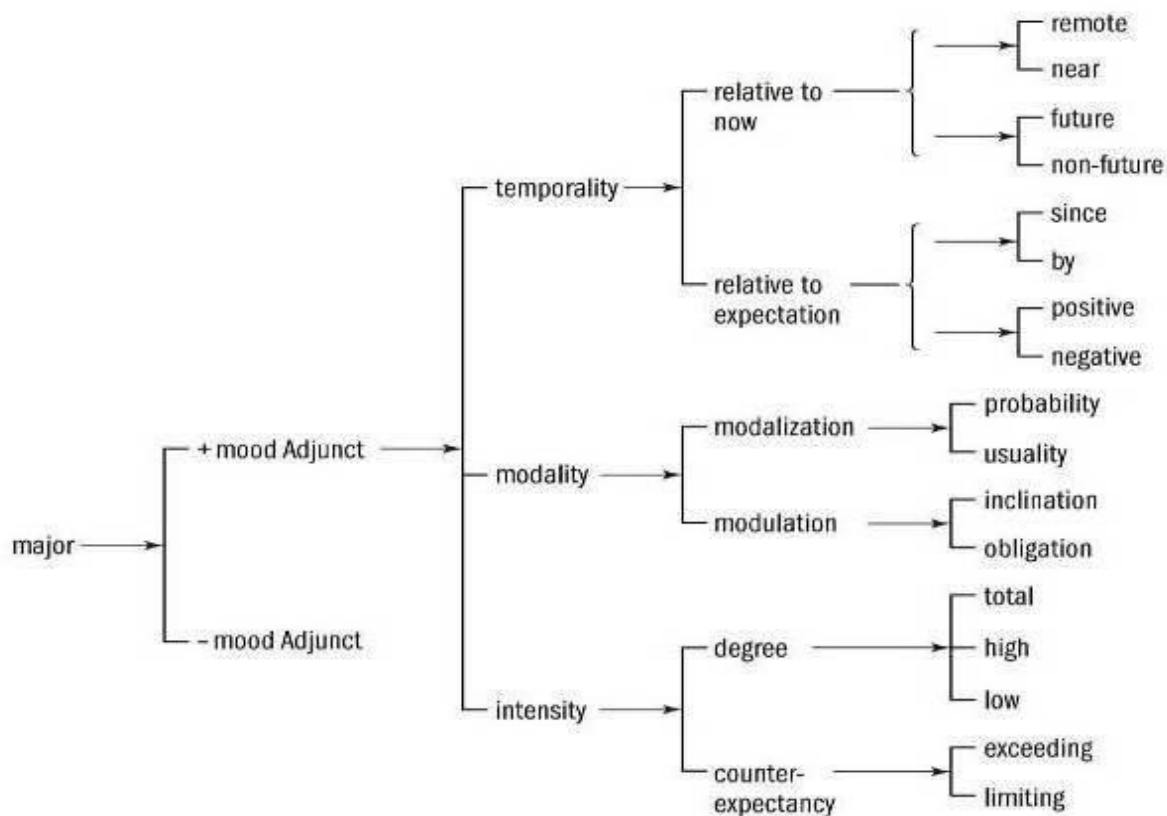


Fig. 2.5. Mood adjunct system (Source: Halliday and Matthiessen 2014. *Halliday's introduction to functional grammar 4th Edition*. New York: Routledge.189)

The mood adjunct system, represented in Fig. 2.5, is closely related to ‘meanings enacted’ or passed by the mood system. They are in the nature of ‘modality and temporality and (also) intensity’ (Halliday and Matthiessen, 2014: 187). In other words, they are in neutral positions, but close to the Finite-verbal operator before or after it. According to Halliday and Matthiessen (2014: 87), they can occur in two other locations, namely before the Subject, that is functioning with the theme, showing temporality and modality and ‘at the end of the clause as afterthought’. These three can be exemplified as:

- a. but frankly they don’t win their opening matches (Thematic position)
- b. but they don’t frankly win their opening matches (Neutral position)
- c. but they don’t win their opening matches frankly (Afterthought)

2.4.2 The Principles in pragmatic acts theory

Hasan (2009: 168-169) opines that context is the anchor of any meaningful interaction, performing the function of achieving coherence in language or accounting for ‘the architecture of language as system’. It is an indispensable part of every interaction, which can determine meaning relations. Odebunmi (2016) and van Dijk (1977: 1) agree that context provides everything we need to know, in order to understand an utterance. This is because every interaction is hinged on context. Speyer and Fetzer (2014) posit that utterances are never in isolation, they are connected or related to adjacently placed utterances either structurally, semantically, or pragmatically. Fetzer (2015: 13-14) puts it that utterances are ‘embedded in their local linguistic contexts (or: co-texts)’, which are also constitutive or embedded, in a broader variable of context referred to as social context. Fetzer describes the social context as an institution on the macro level, which is communicatively inherent in the meso (context) level. The interface between discourses and their linguistic mode, how they are produced and interpreted is the macro and micro or meso contexts (Miecznikowski and Bazzanella, 2007).

van Dijk (2005: 161) argues that context bears a ‘direct relationship’ between (the) situational, societal, political, or cultural aspects of the environment of text and talk, on the one hand, and the structures of discourse itself, on the other. These features can be broken down into five dimensions referenced in Auer (1996: 16), all of which still surround three levels of macro context, which are linguistic, cognitive, and social context (Fetzer, 2002, 2004). The first of Auer’s classification is still the linguistic contexts, which is also referred to as the co-texts. Here, the linguistic context is the surrounding talk. Odebunmi (2016: 15) opines that the linguist context constrains the meaning of texts to its lexical and structural composition. This mostly takes place at two levels of relationship, the syntagmatic and referential. The syntagmatic relation that determines context is a form of collocation, where certain lexical items are conditioned by the occurrence of other items. For instance, the appearance of an Adjective is conditioned by a president or subsequent noun, which is also there to check for appropriateness and relevance. Odebunmi (2016: 15) argues that collocations are sourced from ‘dialects, sociolects and ideolects’.

The second is ‘the non-linguistic sense-data in the surroundings of the linguistic activity’ (Auer, 1996: 16). This points to the situation in a physical sense. Sometimes, the

meaning of an utterance is tied to concrete entities in the physical space or environment. For instance, if I say, 'this is a bible', the expression only make sense when the hearer can identify a bible and associate it with what is said. In some other contexts, the non-linguistic cues may be tied to some forms of gestures, wink, sigh, signal, or other paralinguistic cues that are also socially and culturally constitutive. The third variable is social situation, that is, the interface between the social and cultural context. This is where language has a bidirectional relationship with society in the perspectives of sociolinguists. Odebunmi (2016: 16) argues that the social context is a constraint placed or imposed on meaning and understanding of the events. The social and cultural context are the situations that condition texts and talk.

The fourth dimension is the participant relation, which primarily relates to common – background knowledge or common ground. Both participants in an interaction are cognitive contributors to meaning. This is chiefly the environment that Mey's Pragmatic Acts operate. It operates within the ambits of common ground or shared knowledge between interactants and the understanding they have of the surrounding talk as well as conventions permitted or constitutive of their culture system that contribute immensely to their perception of meaning. It is evident that context shapes and renews texts and interaction. Auer's (1996) final classification before we return to the concept of pragmatic acts, is the interface between the first two classifications, the linguistic and the social contexts. This is the channel of communication, which is otherwise conceptualised by Auer (1996) as medium. The medium of communication connects the linguistic sign (signifier) with the co(n)textual features to identify the signified (meaning). A good number of principles further express this link such as 'textual cohesion' and generic structure potential (Halliday and Hasan, 1976).

Context is a purely pragmatic phenomenon (John, 2017: 31), which makes Mey's (2001) pragmatic acts theory situated within language and pragmatic affordances. Odebunmi (2016) discusses the pragmatics notion of context in four significant dimensions: 'context as influence from outside-in', 'context as influence from inside-out', 'context as influence from within itself', and 'context as orientation to both apriori and emergent interactive cues.' These dimensions summarise all the principles coopted into Mey's (2001) Pragmatic Acts theory. To start with, context as influence from outside-in is foregrounded as a conversational extrinsic feature (Odebunmi, 2016: 17). Mey (2001) argues that the context determines what one can and cannot say in interaction.

Interactants have mutual knowledge of the surrounding – environment they stay in to communicate as well as what to say and what not to say contexts. Fetzer (2004: 33) posits that interactants have mutual knowledge about facts about the conversational background, the world, ethical norms, and sociocultural values that transcend their common-sense notion of context. Clerk (1996) refers to shared knowledge or common ground knowledge as ‘self-awareness, self-knowledge, self-belief, or self-assumption.

Odebunmi’s (2016) second classification, context as influence from inside-out, is the primacy of the linguistic resources to specify the context that such utterances are used. The main proponent of this locale of context is Kecskes (2010). His position is that ‘wording the linguistic expression is as important as the situation in which it is used and supplemented by extra-linguistic factors’ (Kecskes, 2010: 2892). Kecskes further refers to this form of context as ‘situation bound utterances’ (SBU). Here, words and their sense of meaning or implication are embedded and fixed by pragmatic conventions (Odebunmi, 2016) most of which are contained in the Pragmatic Acts theory. Context as influence from within itself is an intrinsic system where the meanings of utterances are resident in the sequential order of texts or the unfolding conversation. Factors such as adjacency pairs, conditional relevance and linguistic resources of the utterance contribute to the conception of meaning. Fetzer (2004) associates this with the fields of interactional pragmatics and socio-pragmatics.

The last classification, context as orientation to both apriori and emergent interactive cues, bridges the gap between context from outside-in and inside-out. This is substantiated by the socio-cognitive approach (SCA) to pragmatics and discourse analysis. This approach specifies dialectical relationship between apriori and emergent intentions, another way of saying presupposition and entailment, which is explicated by inference (INF) in the Pragmatic Acts theory. Haugh (2008) identifies two schools of SCA, which are the cognitive philosophical pragmatics school and the socio-cultural interactional pragmatics school, which is the European Continental pragmatics school. The cognitive philosophical school holds the view that interactions always hinge on speakers’ intention and hearers’ ability to associate the expression with speakers’ intention. On the one hand, Odebunmi (2016) opines that, to this school, communication takes place when hearers can match expressions with speakers’ intention. On the other hand, the proponents of socio-cultural interactional pragmatics argue against speakers’

intention being primary in interactions. One of these is Verschueren (1999), who says that it is unwise to associate intention with every form of interaction.

Three schools are further suggested by Archer and Grundy (2011); these are: the cognitive, philosophical and the socio-cultural schools. The cognitive school of pragmatics is context-strict, coopting tools from relevance theory, conceptual metaphor, among others, while the philosophical is also context-strict and co-opts tools from speech acts, implicature, among others. The socio-cultural school or approach is context optional or flexible but rests extensive on social and cultural norms. All these are reconceptualised into two parts by Mey (2001) in the Pragmatic Acts theory, which are activity part and textual part, and represented in Fig. 2.6.

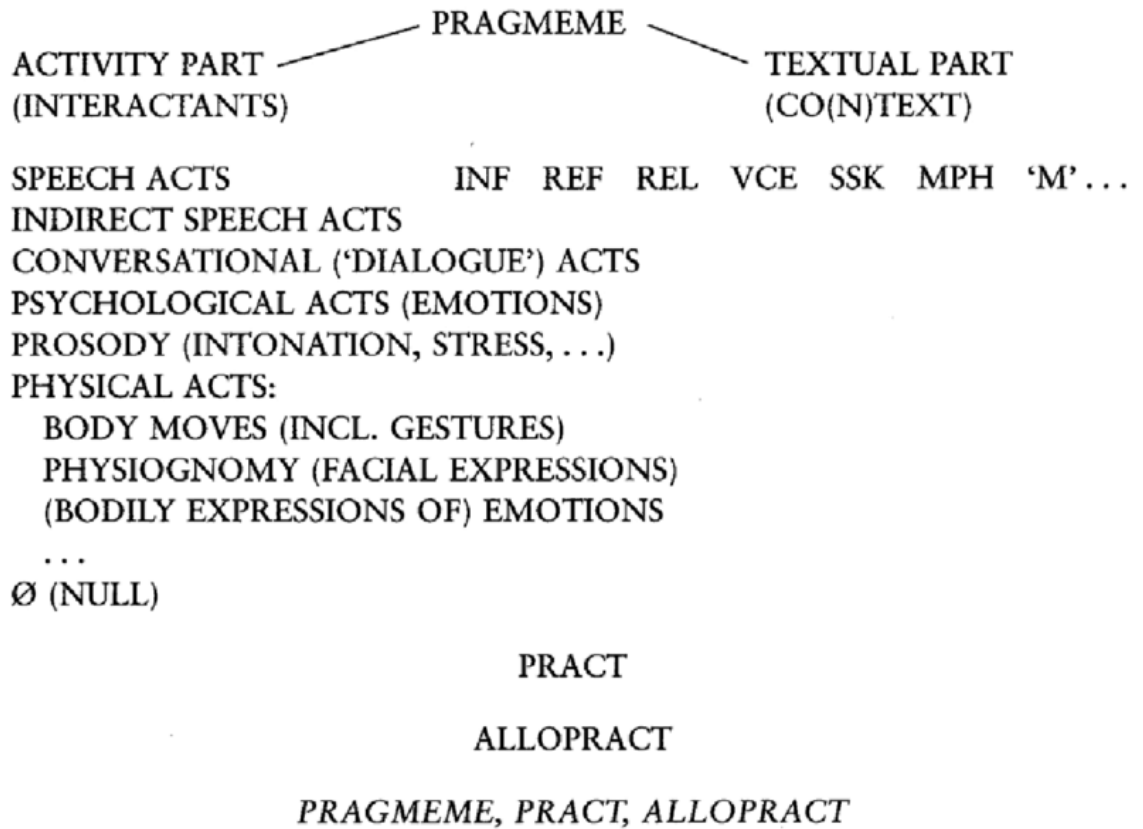


Fig. 2.6. Tenants of Mey's pragmatic acts theory (Source: Mey, 2001. *Pragmatics: an introduction*. New York: Blackwell. pp. 222)

The left side shows a list of various choices which interactants must choose to pass their message in a communication process. They are also called ‘feature matrix’ (Mey, 2001), because they are achieved by the dynamics of speech acts and linguistic and non-linguistic possibilities. In a conversation, one or two entries can be drawn from the activity part (John, 2017); it can also be left empty, what the ‘Ø’ sign represents. This is the borderline for silence, but not zero communication in interaction (Kurzon, 1997). As a matter of fact, there is no such thing as zero communication in the interaction process. Even silence itself is a pragmatic means of communication. Silence can be used to enact politeness, social distance, or space. On the other side of the model, we have all the schematic elements present in the textual chain of interactions (Mey, 2001). The list is elusive, however, Mey accounts for certain features that are indexed to the physical, cognitive, and sociocultural context as mapped in Fig. 2.7.

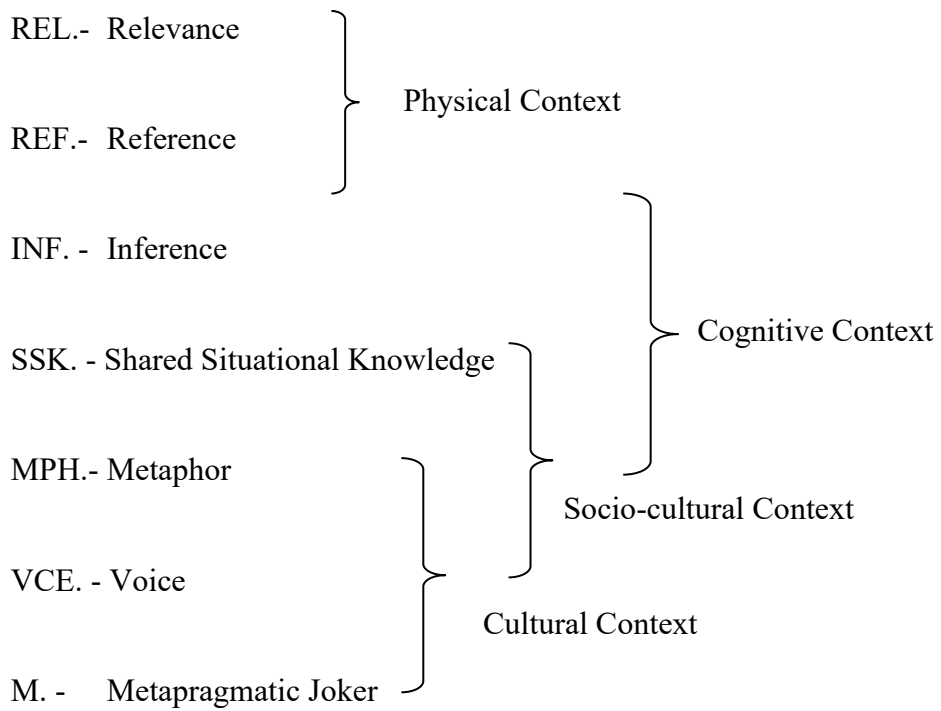


Fig. 2.7. Functional mapping of contextual features

Source: Researcher (2021)

John (2017) foregrounds two main conditions for the modification or expansion of schematic elements. His first modification is in the SSK which applies only to the macro context and may not fit into the micro context because of sociocultural diversities or peculiarities in different places of the world (John, 2017: 28). This leads to Odebunmi's (2006) modification to 'Shared Cultural Knowledge' (SCK) to account for the sociocultural situations and norms that affect language and communication. The second reason for modification is that metapragmatic joker relies strictly on indexical relations to locations where they are used. It is like an element that directs speakers' attention to something happening on a metapragmatic plane (Mey, 2001: 228). Mey argues that many languages of the world have different structural orders. In some cases, words may shift attention to a transposed element. This is because it is difficult to place all the indexes of the metapramatic joker in one schema or formula (John, 2017: 28). There are different elements that are used as metapragmatic jokers cut across cultures in interactions. The next section, particularly Fig. 2.8, presents a glossary of all the theoretical tools used for this study.

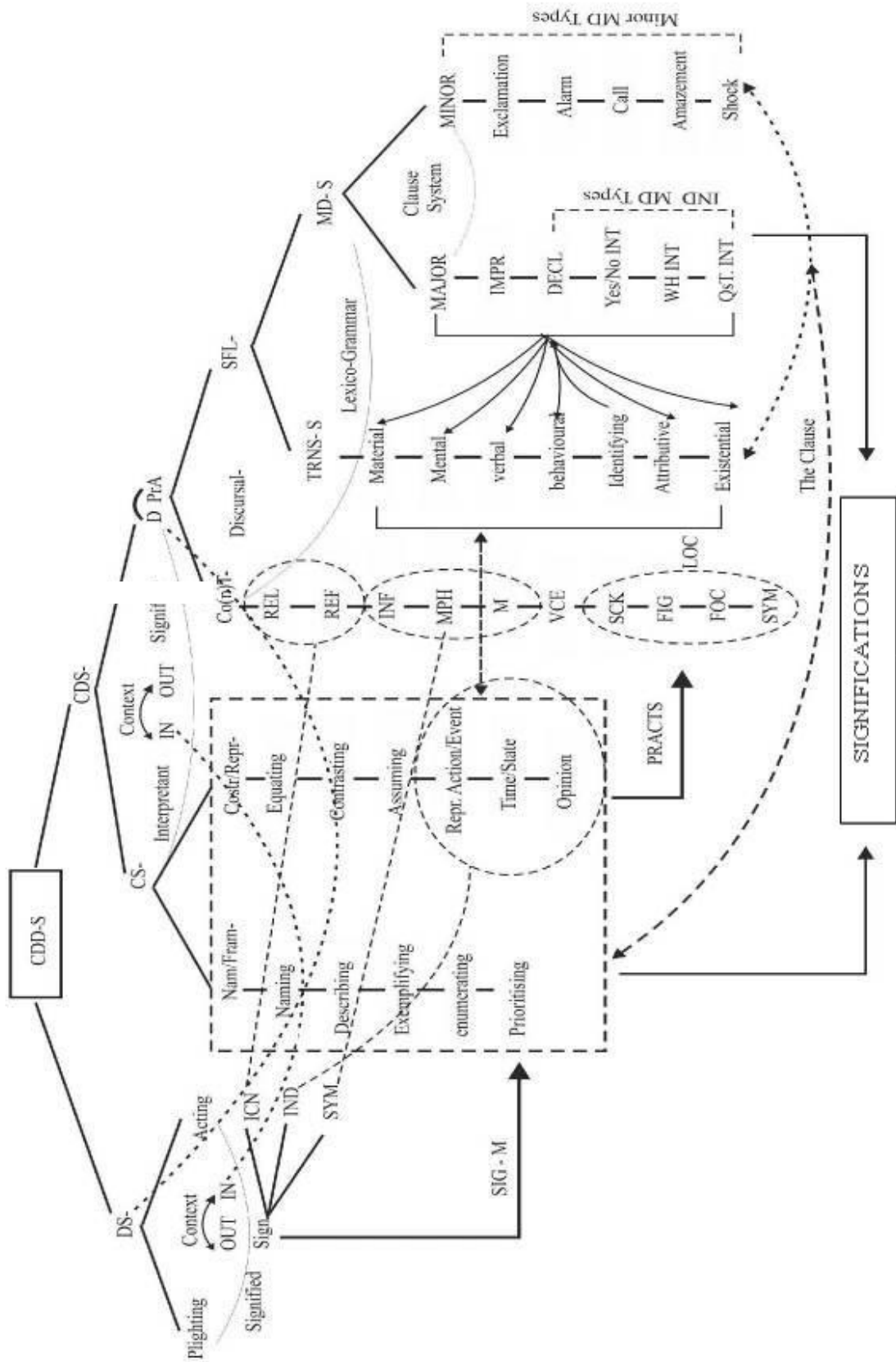


Fig. 2.8. Model for critical disaster semiotics

Source: Researcher (2012)

2.5 Chapter summary

This chapter has discussed the conceptual, empirical, analytical, and theoretical matters that are of significance to this study. The conceptual review was indexed to such principles as ecosophy, nature and change, which, among other things, signify the peculiarities of nature. Elsewhere, the concepts of biosemiotics and disaster semiotics were discussed. The chapter reviewed the ozone layer and traced its connection to disasters. The impact of human beings on the climate was reviewed. The chapter reviewed the relationship between language and ecology, which is conceptualised as ecolinguistics. Concepts like ecocriticism and eco-poetics, which are related to it were discussed. The chapter then reviewed the analytical approach and theories adopted for the study, after discussing empirical works in areas related to the study. The next chapter is devoted to addressing issues of methodology of the research.

CHAPTER THREE

METHODOLOGY

3.0 Chapter introduction

This chapter examines the methodological issues and processes that guide this study. It introduces the design, data, and method of sampling of the research. It also provides a justification for the selection of the data and the sources where they were elicited or collected from. It states the analytical model or design adopted for the study. The mode also shows the inventory of all the tools or principles co-opted from the theories adopted for this study. The chapter also represents the main areas covered in the analytical section in a diagram.

3.1 Research design

The qualitative design, centred on collecting and evaluate descriptive and non-numerical data. The descriptive data, which is news reports – narratives are connected to social structures both at the international and local scenes, which represent the scope the data were selected from. Basically, news narratives are useful resources for comprehending people's social realities, attitudes, beliefs, and motives, in this case about disasters. In a more particular sense, the qualitative approach offered the study the opportunity to examine the complex ways the media represent people's viewpoints and experiences about disasters in both the international and local scenes, using the online version of news broadcast of four mainstream agencies. These are Cable News Network (CNN), Columbia Broadcasting system (CBS), Channels Television (CHNLSTV) and Television Continental (TVC). The qualitative approach employed in this study unpacked the semiotic resources deployed in the news narratives of the media outlets, which enhanced the comprehension of the significations of disaster management strategies in the narratives.

The qualitative approach in this study was grounded in a descriptive theory, that is, disaster semiotics, used broadly to understanding how the media represent disaster, the

experience of victims of disasters, and the pragmatic strategies used to motivate certain attitudes and responses. Thus, the study adopted qualitative data collection methods such as observations, focus groups, mediated data, podcasts of the four media outlets. The analyses which is also qualitative, thoroughly examined complicated phenomena around significations in disaster narratives to gain understanding of the way disaster narratives are framed to promote disaster management techniques, and the pragmatic strategies that mobilise disaster responses.

3.2 Population of the study

There were, characteristically three descriptions locating the population of this study. The first was the data variables. Disasters range from natural, that is, ecological disasters like hurricane, typhoons, flooding, volcanic eruption, tsunami, earthquakes, among others, to human induced or artificial disasters like war, pollution, accidents, terrorism, among others. The population with respect to the types of disasters was limited to ecological disasters, particularly hurricanes, floods, and volcanic eruptions. The distributions were narratives of eight hurricane disasters, four volcanic eruptions, and twenty-four flood disasters. News contents of these types of disasters dominated the period between 2015 and 2019, which was the temporal for the study. Second, the population with respect to sources of data was reduced to four electronic – television news media, two from the foreign scene, that is, Cable News Network (CNN) and Columbia Broadcasting System (CBS), and two from the local scene, Channels Television (CHNLSTV) and Television Continental (TVC) were selected as sources for collection of data. The reason for selecting these sources was the availability of news contents on disasters on their websites after the regular broadcast. This was what the study termed as online narratives. These websites were chosen to extract the data, because of limitation, that is, rejection of the researcher to obtain the main broadcast from the television stations.

The third description narrowed down to the study's data population itself. Thirty-six samples of news narratives constituted the population of the study. From the foreign scene, that is, CNN and CBS, 6 samples were selected respectively, while 12 respectively constituted the data population from CHNLSTV and TVC, respectively. The focus in the study was placed more on flood on the local scene, which justifies the reason for the selecting more data from the local setting.

3.3 Sampling technique

Purposive sampling technique is used at different levels to select the data for this study. Purposive sampling was employed to select the television stations, which was preferred for this study because of the need to focus on the emotive ways of reporting disasters through visual images and texts, which the data comprise. Two conditions were used to determine selection of the television stations used. These are, the preponderance of news contents on hurricane, volcanic and flood disasters on the websites of the outlets, and the geographical setting, foreign and local. Two foreign stations were selected, namely CNN, and CBS; two local media outlets were selected, namely, CHNLSTV and TVC. All four media outlets have significant online presence and massive followership at both international and local scenes.

In the last two decades, there have been several cases of hurricanes, among which are *Iranes, Isabel, Matthew, Harvey, Irma, Katrina, Florence, Michael, Rita, and Laura*, among others in the coastal part of America; there has also been volcanic eruptions of various kinds in the Asian Pacific. There have been incessant cases of flooding in many rural and urban communities in Nigeria. For instance, there are record cases of flood disasters in various states in the six geopolitical regions of Nigeria. However, only three regions are covered in this study, the South-west, South-south and the North-east/central. Volcanic eruption is prevalent in the Asian Pacific. Thus, purposively sampling determined selection of the disaster narratives chosen, that is, narratives on hurricanes in America, volcanic eruptions in Asian Pacific and flooding in Nigeria. These forms of disasters were more frequently reported by the medial outlets selected within the period covered in the study, 2015 – 2019. A wider search was conducted which revealed over two thousand results. The population was reduced to sixty-five, purposively picking out the ones that had similar significations and semiotic features. Purposive sampling was then used to select a total of thirty-six news samples (6 from CNN, 6 from CBS, 12 from TVC and 12 from CHNLSTV). Discrepancy in the number was due to more attention paid to flood disasters in Nigeria, while less focus on hurricane and volcanic eruptions in America and Asian Pacific.

3.4 Sample size

The data selected were thoroughly viewed to identify areas of relevance to the discourse issues, pragmatic acts and the semiotic features used in signifying disaster management strategies. The news narratives, which ranged from four to ten minutes for the short reports, and fifteen to twenty minutes for the long reports, included interviews with disaster management specialists, victims and other social and political agents. Each podcast of the news was transcribed to text, and images were screenshot, using computer video application, namely, GOM player, version 2.2. to constitute the samples selected for analysis. The textual samples were labelled as excerpts, while the images were tagged as plates. The excerpts were numbered serially, using Arabic numeral (example, 1,2,3...), while the transcribed samples were labelled as sub-texts, using Roman figures (example, i, ii, iii...). The plates are numbered sequentially by the chapter (example, Plate 4.1, Plate 4.2...). 35 plates were selected for analysis. CHNLSTV contributed more of the analysed plates, due to aptness of the images to the analytical section.

3.5 Data collection

The news reports that constitute the data for this study were the podcasts (online versions) of news broadcasts of Cable News Network (CNN), Columbia Broadcasting System (CBS), Channels Television (CHNLSTV) and Television Continental (TVC). CNN and CBS are popular in the global scene; the same thing applies to CHNLSTV and TVC in the local scene. Another justification for selection was in terms of coverage or scope of disasters that were reported on the podcasts. Both CNN and CBS frequently reported hurricanes and volcanic disasters, while CHNLSTV and TVC reported flood disasters in the local scene. The news broadcasts selected featured elicitation method like interviews of victims, first-hand informative or direct reporting, eye-witness reporting, and reviews of comments of sympathisers and professionals.

All the Data were sourced from four online sources, namely, <http://www.cnn.com> (the official website of CNN), <http://www.cbsnews.com> (the official website of CBS), <http://channelstv.com> (the official website of Channels), and <http://www.tvc.tv> (the official website of TVC). These news reports were uploaded as podcasts, after broadcast, to reach millions of viewers who visited the websites during the period covered in the study. A google form link was designed to evaluate the accessibility of online news (podcasts) from the websites of the mainstream television stations listed above.

3.6 Method of analysis

This study employed a multidisciplinary analytical approach because it blended some approaches and theories in applied linguistics. The analysis was conducted using the disaster semiotics approach, which is a blend of Han-Liang Chang's disaster semiotics, modified by van Leeuwen's Social Semiotics (SS), and Lesley Jeffries' Critical Stylistics (CS). In addition to these, the study used transitivity and mood from M.A.K. Halliday's Systemic Functional Linguistics (SFL), and the textual part of Jacob Mey's Pragmatic Acts, as tools to fortify the analysis. The purpose of using the blended approach was to broadly explicate, in the analysis, the semiotic ways that the mainstream media outlets used significations, both in verbal (texts) and visual (image) forms in their news narratives to reports disasters.

The three typologies of 'sign,' icon(icity), index(icality) and symbol(icity) were the forms of significations employed in the news reports. Iconicity was viewed along the planes of sequential order, distance, and quality. The forms of indexicality were temporal, spatial and person(al), while symbolicity was expressed in terms of conceptual (including comparative) metaphors, symbolic metaphors, personified symbols, and metonymic symbols, naming and framing. Ten conceptual-textual functions were used in a modified way, namely, naming and describing, prioritising, negating, enumerating, representing opinion, representing time and place, equating, and contrasting. They were broadly categorised into two parts in the model, describing the ways they were used in the data. These were as naming and framing devices, and as representing and constructing devices.

Michael Halliday's Systemic Functional Linguistics (SFL) was used to explain the metafunctional description of the clause, in news reports, as representation and message. These were the defining principles of the narratives or significations in news narratives of disasters. In concrete terms, they defined the thematic and episodic frames created in news reports about disasters. Two systems in the framework: transitivity, and mood were used to analyse the textual samples. For transitivity, the material, verbal, mental, behavioural, relational (identifying and attributive) and existential processes were evident, while for the mood system, the 'major' clause types were expanded to account for subsystems that make up the indicative, imperative and minor clause types. The main features of the mood adjuncts were scanned in the data. There were certain modifications in the minor mood system like 'alarm,' 'call,' 'amazement' and 'shock', in accordance with disaster situations. For the pragmatic acts, symbolisation (SYM), Figuration

(FIG) and Focilisation (FOC), which were dominant features of significations in the local contexts, were added to the textual part of Pragmatic Acts; other principles include relevance (REL), reference (REF), inference (INF), shared situational/cultural knowledge (SS-CK), metaphor (MPH), and metapragmatic joker (M), which were also found in the data.

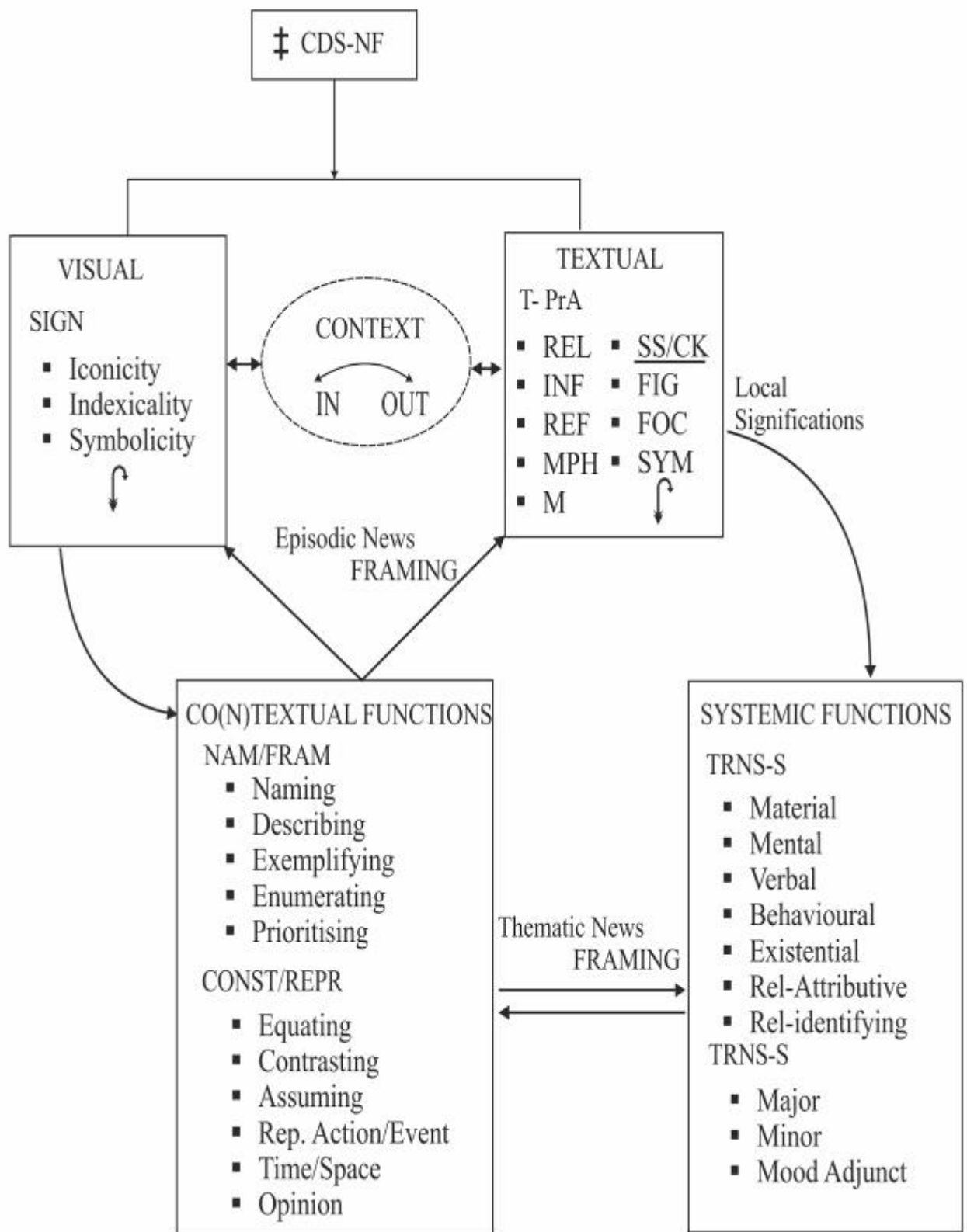


Fig. 3.1. Summary of theoretical orientation

Source: Researcher (2023)

The analysis was qualitative, using the top-down approach. All the principles that make up the theoretical/analytical framework have been put in the model in Fig. 3.1. This was broadly represented in Fig. 2.8. as Critical Disaster Semiotics model, applicable for analysing disaster narratives. The framework contained the key tools from Lesley Jeffries' Critical Stylistics (CS), that is, the ten conceptual-textual functions (CTF), models of Signs, iconicity (ICN), indexicality (IND) and symbolicity (SYM), the (Con)textual part of Jacob Mey's Pragmatic Acts (PrA) and Transitivity (TRANS) and mood (MD) in M.A.K. Halliday's Systemic Functional Linguistics (SFL).

In the framework, CDS was represented in two broad states, each having sub principles. These two approaches were visual signs, on the right side, and textual sign, on the left side. 'Context' was the defining relation for these two approaches in the traditional sense. It provided sign users, in this case the news presenters of media outlets, with their affordances, which were well reported in their narratives of disasters. This accounted for context IN and OUT in the model. Where the former was the linguistic context, the latter was the socio-cultural and situational context in the narratives. Semiotic features were deployed by the news media for the purpose of 'plighting' and 'acting'. Reports on disasters were either showing the plight of victims or prompting people to act, and in some cases doing both. Iconicity (ICN), indexicality (IND), symbolicity (SYM) and other syntactic, critical discourse and semiotic tools were used to project these. The dotted lines in the model established the link between the principles that made up the significations and their averring principles or tools.

The textual sign in the model shared two components, tools of CS and PrA, which were also analysed as (con)textual part, branching towards SFL. CS was theorised into two groups, naming/framing and constructing/representing, and given elusive statuses. They were achieved by relevance (REL), reference (REF), inference (INF), metaphor (MPH), metapragmatic joker (M), voice (VCE), shared cultural knowledge (SCK), figurisation (FIG), focalisation (FOC) and symbolisation (SYM). Generally, these principles were achieved by lexical and grammatical forms such as transitivity system (TRANS-S) and mood system (MD-S). These resources and principles were employed in framing analysis (News FRM-A) of disaster events.

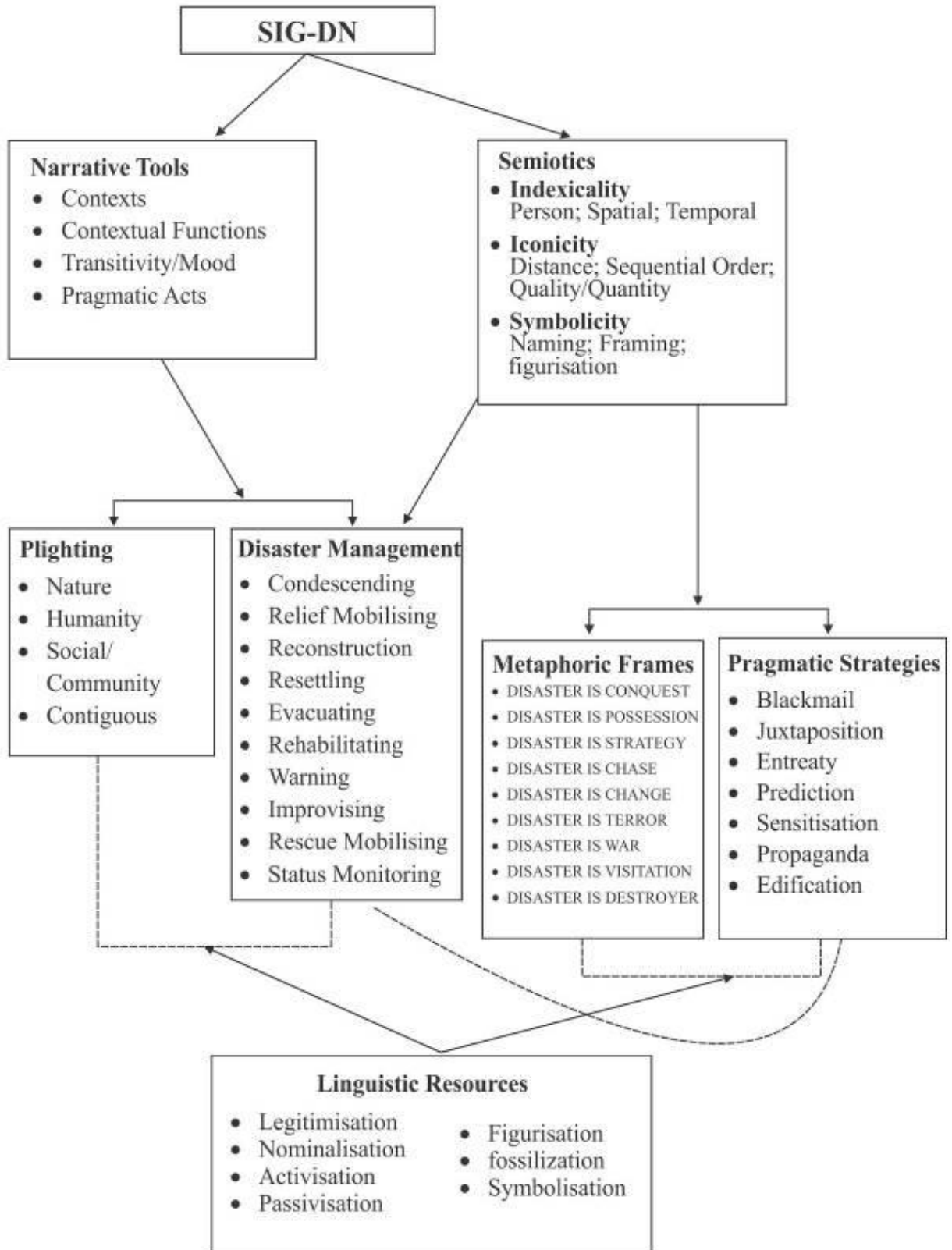


Fig. 3.2. Analytical framework

Source: Researcher (2021)

Fig. 3.2 reflected the contents in the analysis, following the objectives of the study. The first procedure was to examine the semiotic resources of disaster narratives, considering contextual factors, and using indexicality, iconicity and symbolicity. The analysis foregrounded discourse issues, metaphorical frames, emphasising disaster management strategies, and pragmatic strategies that underscored the narratives. This, among other things, justified the hypothesis that the significations in news reports were either arousing pity or motivating actions. The lexical and structural features of the narratives were also analysed.

3.7 Chapter summary

This chapter has presented issues bordering on methodology. Thus, it discussed the method of data collection, the sources and description of the data. The theoretical tools for analysis are represented in both graphical, as a model, and description forms. Following these, the procedures for analysing the data are stated to show how they cater for or achieve the set objectives for the study. The chapter concludes with a preview of the structure of the chapters dedicated to the analysis of data. The next chapter presents sample analysis, showing how the theoretical tools would be put into use in the larger study.

CHAPTER FOUR

ANALYSIS AND FINDINGS

4.0 Chapter introduction

This chapter presents and analyses data samples. The analysis is conducted in line with the set objectives and research questions. It begins with a section on the contextual clarification of disaster reportage in online mainstream media, this was considered along the parameters of field, tenor, and mode, in the Halliday's Systemic Functional Linguistics framework, which was reviewed as subsections. Next, the analysis focuses on the semiotics of framing or representing the plights of people, community and biodiversity in times of disasters. After this, the analysis of the management strategies from the local semiotic approach was done. The chapter discusses the discourse issues and frames in disaster reporting. The following sections analyses the pragmatic strategies employed by the media outlets in the reporting of disaster situations. The excerpts analysed are labelled according to disaster type, the news outlet, and number assigned to the data. An example is (REP-HUR/CNN01), where REP means report, and HUR implies Hurricane. Other abbreviations are: CHNLSTV for Channels, FLD for flood disaster, and VOL, for volcanic eruption. In some sections and subsections, tables (tab.) and figures (fig.) are presented for easy indexation of their contents.

4.1 Contextualising semiotic features of online narratives

Every news report bordering on ecological – natural disasters are regulated or conditioned by the contextual underpinnings of field, tenor, and mode. The semiotic context, in disaster reporting, is bidirectional. In other words, there are different contextual variables that are linked to one another. Even the field, tenor and mode have a one-to-one relation in disaster representation. They affect the positioning or framing of news about natural – ecological or other forms of disasters in mainstream media. Fig. 4.1 shows the macro semiotic-contextual variables the make up the significations in disaster narratives.

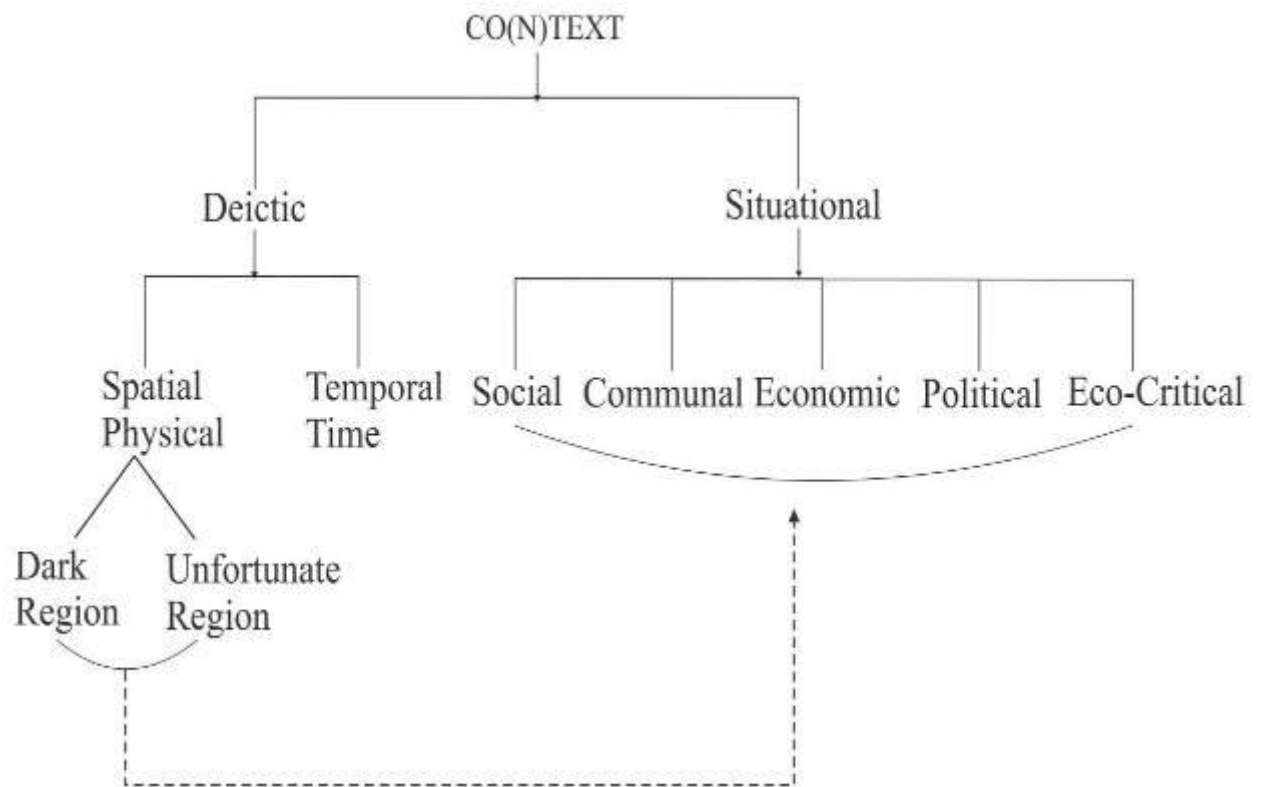


Fig. 4.1. Context model in disaster signification

Source: Researcher (2021)

4.1.1 Semiotic field in disaster narratives

Field, in the context of disaster reporting in the media, involves the physical and macro situational contexts that condition news reports, or that the significations in news reports focus on. The physical context alludes to the setting, that is, the indigenous communities that disasters occur and were the geographical settings that attract attention in the reports, while the macro situational context are superimposed on the ideology of the reporter and mainstream media in their representation of disaster events. in other words, they condition the way the journalists and news presenters report disasters. They even condition the ways indigenous communities are represented in the event of ecological disasters.



Plate 4.1. Representing communal plight (*Source: CHNLSTV*)

The horrible plight of local – indigenous communities is signified in Plate 4.1. In other words, plighting the condition of the people is an icon signifying that they have nowhere else to go, having been chased away from their community by disaster. The physical context is indexed and subsequently reinforced by dress dignification. The girls wearing *hijab*, shows that it is a Muslim community. Plate 4.1 also represents the opinion that the community is a disaster-prone area. The tunnel constructed is an icon signifying that it had been constructed to curtail such incidences. The portrayal of this local setting as a dark place or disaster-prone region is enhanced by other situational contexts, which are communal, economic, and political. The victims standing together, posing for the picture construct the opinion that they have common experience of victimisation, and are together in the struggle. The population on plate 4.1 is made up of children, which has an economic implication. This gives the inference that it is the children who are desperately calling for help; and that they are the reason that intervention must come swiftly.

The representation of the tunnel on Plate 4.1 has a political undertone. Mainly, it is iconic and descriptive of the work done by the government in the management of disaster in that area. However, the plate constructs the opinion that the government's effort is not enough because disaster is still a conceptual problem in the community. The ecocritical context is also iconically represented by the muddy water under the tunnel. The texture of the water is descriptive of contamination, the seeming evidence of flash flooding or erosion, where soil surface and moisture are washed off to the river, or to flood other areas. It pushes the stance that there is a potential health danger looming if the situation is not controlled. However, it is contrasting (ironical) that the children are asked to pose by the water for a picture.

Excerpt 1

- (i) ... the floods have also raised concerns about food insecurity and the risk of a cholera outbreak... In a similar situation the minister of state for patrol and resources have (Sic) taken relief materials to residents in Delta state displaced by floods. Promising further interventions by the floods. Promising further interventions by the Federal Government to make their lives more comfortable...

People are living in shanties basically, they will need to be resettled somehow but within the interim we will first have to ensure that those of them who are here have a means of

livelihood in terms of food, adequate water hopefully good medical attention (REP-FLD/CHNLTVS07)

- (ii) A river of lava and blanket of smoke and ash burying entire communities and catching millions off guard... Fleeing for their lives, many on foot residents living news Guatemala's Volcano of fire say they were caught off-guard... (REP-VOL/CBS08)

In sample (i) of excerpt 1, the economic, ecocritical and political contexts are textually represented, using the textual functions of naming, exemplifying, and representing opinion and time. First, the nature of the disaster is named, that is 'flood', and this is repeated for emphasis, to foreground the cause of the people's predicament, while the precarious condition of the flood is described using nouns like 'insecurity', 'concerns', 'outbreak' and 'risk'. The economy of the rural community here is referenced, using indexical adjectives, such as 'food', 'relief' and 'comfortable'. Obviously, the latter gives the inference (opinion) that the community is not a comfortable place, even before the 'flood'. It only worsened because of the disaster. The flood poses ecocritical conditions, threatening the health of the people with '*cholera*', which dominantly affects little children. This constructs the opinion that there are children in the background. The physical setting is metaphorically represented as *shanties*, in other words, slums, having no means of livelihood. The economic challenge of the victims conditions the political context, the response of the 'minister'. For instance, the minister brings relief materials, which is iconic to trying to solve the economic problem of the people.

However, knowing that the amelioration of the immediate economic needs of the people is not holistic enough in addressing the problem, the minister adopts the political strategy of promising, using the imperative mood. In doing this, he clearly takes responsibility, that is, identifies the role of the 'Federal Government'. His capacity to promise is worth consideration. To this end, making promises, on behalf of the government, is a strategy to reinforce his position as 'minister' of the 'Federal Government', and construct the opinion that he was sent by the authorities to bring immediate relief and raise the hope of the victim, in spite of the strong possibility that such promises may not be fulfilled.

In excerpt 1, sample (ii), the physical context – spatial location is ironically signified as an 'unfortunate region', despite the clear insinuation that it is a disaster-prone region. Hence, there is concealment, using the conceptual-textual function of describing. Their experience, for instance, is described, using adjective, that is, 'off-guard', which gives

the inference that they were not expecting the disaster to happen, and thus did not take precautionary measures to secure their life and property. The fact is that these people are coexisting with an active Volcano, which may erupt at any time. Hence the issue of 'off-guard' is ironic to the actual representation. The portrayal of the community as unfortunate leads to the use of figurative strategies like hyperbole to describe the impact of the disaster; that is, millions been affected, and Nominal generalisation, 'entire community'. The latter appeals to the communal and economic contexts. For the communal context, the entire community is seen to be suffering the same fate, and there is the representation of the opinion that the destruction of the entire community is equivalent to the annihilation of all their means of survival, economically, which is why there must be swift action.



Plate 4.2. Representing relief package I (*Source: CHNLSTV*)



Plate 4.3. Representing relief package II (Source: CHNLSTV)

In Plates 4.2 and 4.3, the dominant contexts represented are political and economic. Both plates show responses to and the management of disasters, in this case, the aftermath of

the event. It therefore means that both show propaganda. It is copiously indexed that both Plates 4.2 and 4.3 have the government or its agencies foregrounded at the background, while in Plate 4.2, responses targeted are rehabilitating and reconstructing, as the icons ‘cement’, represents. However, what they are offered is symbolising the fact that they have encountered massive loses. The cement would be used for reconstructing the homes. The news media is reporting the possibility of the victims suffering from starvation and epidemics. These significations are aimed at moving the concerned authorities to act fast, as we see in sample (ii), though in a different situation. The plates show the variables of materials that have been mobilised to ameliorate the burden of the people. However, these response efforts will be under criticism, later, in a different section. The physical context, which is the place, is a rural area, which is iconic of the tree branches that are displayed in the background.

In Plate 4.3, the economic context is averred in the presentation of immediate relief materials. This implies a part of the government’s agencies in managing disasters is to pour out food materials. The relief material mobilised in Plate 4.3 gives the inference that food has become a critical problem due to the disaster causing destruction in the community. There is textual representation of communities as dark regions. In this case, the behavioural process is used. The verb, ‘submerged’, is used as a hyperbole to describe the condition of the three states: ‘Imo’, ‘Delta’ and ‘Kwara’. There is generalisation of the disaster condition. It is not all the communities in the three states that are submerged. This is only used as a media strategy to prompt immediate response.

Excerpt 2

- (iii) Tonight, deadly Hurricane Mathew pummeling the Central Florida coastline, already claiming at least four lives...

you can see it right there on the map the eye of it, east of you in Jacksonville by about... by about 40m. so next up is coastal South Carolina and Coastal Georgia that’s who has it tonight...
(REP-HUR/CBS09)

- (iv) Flood level has risen in Lokoja, Kogi State, as many residents flee their home. The flooding has affected 64 communities so far...

What I know about this flooding is just that it comes every year to some levels, but the one we experienced of 2012 is more than this. But now the water has gotten to half of the way it is of 2012.

Here we're living... children are not really comfortable living
are with malaria fever (REP-FLD/CHNLSTV11)

The conceptual function of naming is used to foreground the physical settings in textual samples of the data, while the conceptual function of describing is used to profile the places either as dark regions or unfortunate regions. For instance, in the first part of excerpt 2, sample (iii), naming of the setting is achieved using the adjectival noun, 'Central Florida', while the noun, 'coastline', is used in descriptive term to mark 'Florida' as a disaster-prone area. The term 'coastline' is synonymous to the descriptive adjective, 'coastal', which is used repetitively to qualify other naming words such as 'Carolina' and 'Georgia' respectively. Coastal areas are often marked as vulnerable areas to hydraulic forms of disasters like flood and hurricane. The only region not qualified with 'coastal', that is, Jacksonville, is, by inference, marked as an unfortunate region, which the hurricane had affected and ravaged on its way to both Carolina and Georgia.

In sample (iv) of excerpt 2, naming of the setting is achieved using nouns. However, in this case, there is a bifurcating relation between naming and describing, in nouns like 'communities' and 'homes', which are particularly used to describe the places in the communal (local) context. For instance, while the effects of disasters are indexed to facilities like 'powerlines', 'stadiums', which is fossilised, 'ports' and 'industries', to mention a few, in metropolitan – urban places, they are indexed to 'homes', 'farmlands', 'animals', among others. The conceptual-textual function of enumerating is used by the reporter to foreground local communities as dark regions. The fact that sixty-four communities, in only one named area, 'Lokoja', posits that these communities are not only labelled as disaster-prone regions, but also disaster territories. This notion is further reinforced in the second part of sample (iv), using the textual function of representing time, and emphasising. The temporal deixis 'every year', and '2012' emphasise the experiences the communities encounter every season it rains.

The other contextual features in the excerpts are in the ecocritical and economic context. The former is marked using the descriptive adverb 'deadly' in sample (iii). The fact that it is a 'deadly' hurricane is further corroborated, using the anaphoric reference 'four lives', which is a conceptual-textual function of enumerating. In this case, the descriptive term, 'deadly' is also used to prioritise the impact of the disaster and encourage people and agencies to attach the necessary consequence to the hurricane, and then act

appropriately in managing the disaster. In sample (iv) the ecocritical context is related to the impact of disasters on the health of the victims. The reporter here associates the consequences of flood to a named medical condition, 'Malaria fever', and ties this to be a consequence of poor condition of life, that is, the absence of 'comfortable living'. This further justifies the economic context, and the conceptual function of describing.

4.1.2 Tenor in disaster reporting

Tenor, in disaster reporting in the mainstream media can be viewed in concomitance with the discourse issues as well as certain 'affect' strategies. The tenor of news reporting is the role relation and perspectives that condition the journalists' use of significations in the news reports. In some cases, they align with some ideological standpoints that the media outlets need to project to the viewers. The role relations of news presenters, reporters, and journalists, that is, the tenors are indicated, judging from four areas, which can also sequence to the purpose of news reports about disasters. These are: absolute neutrality, partisan reporting, propaganda reporting and social awareness reporting. Each of these roles is attached to an affect strategy and a discourse issue respectively, as seen above. The following excerpts project these clearly. It is important to bring in various agents at the interplay of roles in news reports in the examples in this section. This will enhance the identification of the roles played by the news presenters and reporters.

Excerpt 3

- (v) **Survivor 1:** We want the federal government to help us with at least food items, drugs to protect our children and our women living here.

Survivor 2: We want government to find particular place, federal government place to build houses for us... (REP-FLD/CHNLSTV11)

- (vi) **REPORTER:** The sound of the rains (Sic) automatically gives a soothing relief from the scorching sun and dryness of the environment. However, it is more a nightmare for some parts of Nigeria than a blessing... As witnessed in some parts of the world, some states in Nigeria with coastal nature, suffer losses when the rain come in torrents. Kastina State, in the North-west region in Nigeria, the home state of President Mohammed Buhari, is not an exception...

Over 200 homes have been washed away, according to the state emergency management Agency... (REP-FLD/CHNLSTV12)

In certain instances, the media outlets and reporters interview victims or agents for the purpose of maintaining absolute neutrality. In excerpt 3, sample (v) of excerpt 5, the tenor of absolute neutrality is presented in a quasi-informal manner, using two survivors of flood incidents. The affect strategy here is importuning, that is, begging the 'government' to respond to their plights. The media here is neutral about the request of the survivors because they are distant observers of the victims' predicaments, and it will arouse the needed effect if the victims speak out themselves. The reference pronoun, which is the senser in the mental process, which is also repeated in the two excerpts reveals the collective experience of the people. This gives the inference that many people are affected. Other agents like women and children are used to portray their vulnerable state and serve as hedges for the urgent need for response from the government. The participants identified here are the government, as the helper or solution bearer, even though it scarcely responds, and the indigenous people as victims. The need for the government to 'find particular place' and then build houses represents the opinion that they have lost their homes to the flood and are now displaced. Their vulnerable state is also described using the textual function of enumerating, listing basic needs like 'food', 'drugs', and protection.

In sample (vi), the news presenter engages in social awareness reporting. The goal here is to create an awareness about the changing times and its consequences or effect on disasters like flooding. Here, an affect strategy is enlightening the public about the impact of disasters and the changing times, which has enhanced the possibility of flooding in 'coaster' regions. The conceptual function of contrasting is used here to distinguish between the time that rainfall posed no problem, which is in the past, and the recent experience when rainfall has become a threat to the indigenous people. The conceptual-textual function of equating is used to identify or categorise coastal regions in rural communities in 'Nigeria' with that of other nations. There are shades of enlightenment or information posed in the excerpt (vi), using indexical and the conceptual functions of naming and representing place. The first is the awareness that Katsina is not only a coastal state, but also that it is spatially located in the Northern part of 'Nigeria', while the second is the fact that it is the hometown of the President of Nigeria.

The second part of excerpt (vi) is an interface between social awareness and partisan reporting. On the one hand, which aligns with the primary function of the media, it informs the audience about the consequences of disasters, the fact that it causes massive destruction of properties – houses (homes). On the other hand, it is partisan because the reporter is joining the victims. By inference, it is a request for immediate response from the governmental authorities or agencies responsible for managing disasters.

Excerpt 4

- (vii) REPORTER: Not really, not a flood-prone area, but this had happened before. but from what I know... of the eleven drainage channels within town, only two, flow without obstruction. The remaining nine are obstructed fully or partially by a total sum of a hundred and ninety-two buildings.

Then it goes into buildings or commercial centres. The blame is 50:50, from the government and the individuals...

- (viii) I have been going round since the flood started, I have not seen emergency officials on ground. I know that there are some people from the urban development board that came to take statistics of how it has affected. I have not seen anybody from FEMA... (REP-FLD/TVC14)

Excerpt 4, scene (vii) gives other instances of partisan reporting, using the affect strategy of blaming or critiquing. Starting from the latter, the inference represented in (vii) reveals that disaster in the region is blamed on the indigenous people themselves. Using the negative polarity ‘not’, in the existential process, it is revealed that floods in the area are the resultant consequence of the people’s actions, blocking ‘drainage channels. The conceptual function of contrasting is established here, as development contrasts with a defunct state of safety. Building houses is a function of development and advancement, but, apparently, building on ‘flood channels is the imminent cause of disasters. The reporter here is partisan with the objective truth, which gives them the liberty to equate a 50:50 ‘blame’ on the government and the indigenous people, which is reference by the indexical, noun ‘individual’. The use of behavioural process, in ‘the remaining nine are obstructed fully’, in sample (vii) reinforces and sustains the reporters’ query on the actions of individuals.

In sample (viii), the reporter uses the material process, identifying themselves, using the personal pronoun ‘I’, as the actor. The process of going around leads to achieving

substantial evidence that the management agency is not doing their job. The reporter here constructs the opinion that the Federal Emergency Management Agency (FEMA), which is the main agency saddled with the responsibility of managing disaster, is not acting swiftly, in response to their duty. The reporter uses an indirect form of critique, pointing out the functions of the development agency, and that of FEMA. The former is to collect information and data, which is represented as statistics. Credit is allotted to them for performing their roles in data collection. FEMA is labelled as being negligent in their rescue duties.

Excerpt 5

- (ix) Well, actually, for now, about 1140 people have been registered in the primary school, which is serving as the IDPs centre for victims. And food items have also been provided, as from Yesterday... For what I have just seen this morning. We have served dinner, and no, the breakfast is on. I think the first package of relief that came to them was from the governor's office... And these are the list of food stuff for now, about 300 bags of rice, 200 bags of wheat, 100 bags of millet, 60 bags of beans, 50 jerricans of cooking oil, 500 mattresses also 100 pieces of mats... (REP-FLD/TVC19)
- (x) REPORTER: The State Emergency Management Agency is already thinking of a temporary abode for displaced persons.

SEMA REP: We have identified high, higher grounds where temporarily, we can keep IDPs, so, we have identified that. So, Monday, we discuss how we can come down to clear the place, fumigate the place, so that we can take any IDP down to that place... (REP-FLD/TVC20)

The two samples in excerpt 5 operate within the ambits of the tenor of propaganda reporting. The efforts of authorities and the government are praised in the excerpts. For instance, in sample (ix), the minor mood adjunct 'actually', which also serves as a mood adjunct, is co-opted by the reporter as an evidential marker; in other words, the affect strategy is assuring. This is to make the viewers believe that the government has, indeed, responded to the plight of the IDPs, that is, the victim-agent. This is also nominalised in 'what I have just seen this morning'. The reporter is here acting as a witness to support the earlier claim that both registration of IDPs and provision of 'food items' have been affected. The material and behavioural processes are dominantly used to strongly push the propaganda agenda of the journalist and valorise the news agent. The goal is to make viewers believe that the things listed have been done. The conceptual function of

enumerating and exemplifying are used to quantify the effort of the government in excerpt 5, sample (ix). The objects listed are drafted from the domestic context to foreground the things that the IDPs really need for their survival.

In excerpt 5, sample (x), the reporter is using the affect strategy of promising, technically. The reporter assures the audience of what the agencies have not done. The mental process in ‘thinking’ is used to state overtly that the job has not been done. Activisation is also used to state the distinction between what has been done, and what is being planned. The agency has identified high ground but has not done anything about the actions needed. There is the use of the temporal index, ‘Monday’, which is also the conceptual function of representing the time slated for fulfilling the action. The reporter/media outlet focuses their attention on the agent to validate the promissory action, which was projected. The agent makes his comments epistemic by using the inclusive reference pronoun, and auxiliary verbs marking certainty.

4.1.3 Mode in disaster reportage

The mode contextually defines the manners that underpin the significations in news reports. It can be said to be, in general terms, the channel of communication. Viewing it from these angles, it can be concluded that news is a channel of information. However, looking at it closely, in sending information about disasters, there are various coding strategies, which could be broadly categorised under multimodal (extra or non-linguistic means) and textual (linguistic means) functions. To narrow this even further, the modes of portraying disaster situations are conditioned by the discourse functions or issues which the reporters, journalists and presenters want to project at that material time. News agents are adequately trained in the act of using different modes to represent events, consequences, and responses to disaster situations. Below are significant examples of the mode strategies employed in representing disasters in indigenous communities.

Excerpt 6

- (xi) VICTIM 3: Our great mother in the house of Assembly have (Sic) come to rescue us. So, I want to use this opportunity to beg her, to plead with her that it’s part of the good work that she has been doing for us. We are still pleading, let her take the message to the government to come to our rescue... (REP-FLD/TVC20)

- (xii) REPORTER: Communities of Bayelsa State were flooded in 2012, and six years later, the natural hazard poses yet another threat to the common welfare and existence of the people... (REP-FLD/TVC21)

Linguistic mode, channel, or coding technique in passing information in news report can be direct or indirect inferences and analogical referencing as evident in excerpt 6, samples (xi) and (xii) respectively. The intention of victim 3, in excerpt 6, sample (xi), is to seek personal gratification from the senator, who is visiting the scene of disaster. This is coded directly, using naming, and describing, in the adjective 'great' and the noun 'mother', and prioritising marker, which is evinced in the nominal 'good work'. However, what the senator is 'doing' is not for the community, but individuals, and this possibly would be to lure them to vote for her to office. In the case of disaster, her role, as indirectly coded in the behavioural process, is to 'take the message to the government', not to give the needed communal gratification. The mode of relating disaster in excerpt 6, sample (xii) is analogical referencing, using temporal indexes. The report is focused on representing the consistency and impact of disaster in the aforementioned 'communities' in 'Bayelsa State', which is the spatial index. The inference is that the impact of the present disaster is as severe as that of '2012'. This is technically to arouse the attention of the local communities, the government and management agencies about the plights of the victims and move them to act appropriately.



Plate 4.4. Indirect imaging of disaster exclusiveness with impact (Source: TVC)



Plate 4.5. Direct imaging of disaster inclusiveness with impact (Source: CHNLSTV)

In Plate 4.4, there is no one-to-one relation between the acclaimed disaster being reported and the destruction or wreckage. All the necessary indexes and icons that should indicate that the wreckage was caused by the flood are not represented multimodally. In other words, there is no relevance between flooding and the dry ground with felled houses and roofs. The pictorial mode used here does not give explicit information about the disaster, although there is the icon of the wreckage signifying a disaster occurrence, and the indexical of a very young girl, signifying vulnerability, and a man, which account for displacement, because of the wreckage. The structure of the buildings, zincs, and woods, which are the dominant significations showing wreckage in the plate are icons giving direct inferences that it is a rural – local community. These points account for the mutual exclusiveness of the disaster with the reported damage. In plate 4.5, there is the relevant input that suggests that the disaster was caused by the reported flood. The waterlogged inside the collapsed building is an icon signifying that it is responsible for the damage. The water is muddy, giving the inference also that it has flooded the entire community, and there has been flash-flooding of soil to that particular spot. There is also a direct inference to the rural community affected by the flood.



Plate 4.6. Extended bird-eye view of metropolitan flooding (Source: CHNLSTV)



Plate 4.7. Extreme-close shot of metropolitan flooding (Source: TVC)

Another mode that the media use to tell a story, from the multimodal angle, is through the camera shot and angle. These are significant conditions in projecting opinions and

issues that the photojournalists or editors want people to see and conceptualise. In Plate 4.6, the camera angle employed, the bird-eye view is an icon showing the duplexes and bungalows that make up the community, which has just been ravaged by flood. This indexes the fact that the community is a developing one and not developed, because there are unfinished buildings. The bird-eye view is also indexical to the fact that the flood comes from rain, and rain descends from the sky, while rain is the cause of their problem. The Camera shot is in the extended view, indexing all that the viewers need to know about the cause of the damage, the flood, and both complete and incomplete buildings, which shows that it is a rural-urban setting. The shot also represents the opinion that the place is a disaster-prone area. There is a one-to-one mapping of the image with the title. For instance, flood in the title is indexed by actual flood in the plate.

The extended-close shot is employed in Plate 4.7 to draw attention to the community, which is presumed to be a metropolitan – urban community. The conceptual function of contrasting is evinced here, showing that it is not every spatial location in Lagos that is ‘developed’ or urban. In this case, irrespective of the story buildings captured, there are instances of tattered and bartered buildings with tattered zinc-roofs. This is an icon of an urban-slum community. The close shot is also an index to a young girl being carried away from the flood. This is iconic of the textual reference of the ‘two’ missing ‘children’.

Except 7

- (xiii) PRESENTER 2: Well, residents are now returning gradually to what is left of the heavy flood... joining us to discuss the issue is an environmentalist...

SPECIALIST: Thank you for having me... Well, it is pretty much difficult because, first, and foremost, what you must acknowledge is that the environment and the climate is changing. That is fundamental. It’s so easy to depict that, in the sense, you know, this year, the sun was a lot hotter than last year.

- (xiv) PRESENTER: Last hour we spoke to a Volcanologists from concord university and asked what if anything can one do to survive a sudden eruption.

VOLCANOLOGIST: Sometimes, but it’s very complicated because each Volcano has its own personality. So, if a Volcano has a different lead up for an eruption and give (Sic) us signs, it’s not going to tell us necessarily when it’s gonna erupt, how

big the eruption is going to be or how long the eruption is going to last.

In other textual cases, the mode of representing disaster could be simplistic, practically condescending in code, because it is about local communities. The language of local – indigenous communities can be aired, especially as used by the uneducated victims. In other cases, the mode is specialized, and this entails hearing from specialists, in this case environmentalists, climate change, hurricane or flood experts, volcanologists and metrologists, as evident in the data. In this case, high codes with statistical representations or presentations are offered to prove their onus. Jagos and registers are also employed to show their professionalism in the subject. For instance, the specialist in excerpt 7, sample (xiii) uses high codes like ‘fundamental’, ‘depict’, and registers like ‘climate change’, and ‘environment’, while the volcanologist uses personified significations like the ‘volcano’ having a ‘personality’, giving conditions for its eruption at any instance.

4.2 The semiotics of plighting in disaster reportage

News reports focusing on ecological disasters arouse sympathy, or in some cases, empathy. The plights of the victims are always directed at viewers, to spur them to respond. Four plighting strategies are evident in the significations of news reports. These are: ‘nature plighting’, relating to the environment or ecosystem, ‘humanity plighting’, which entails representing the precarious fate – conditions of human beings as co-recipients of the consequences of disasters, ‘social’ – ‘communal’, and ‘contiguous plighting’. These forms of plighting in disaster reporting are sufficiently exemplified and discussed below.

4.2.1 Representing plights of humanity in disaster reporting

Humanity plighting entails narratives or significations about the conditions and fate of humans, that is, the people who have been affected by floods. In the most familiar cases, they are often framed as casualties or victims of disasters. In some instances, they are labelled as helpless and abandoned clans, among others. This section focuses extensively on three forms of significations of the plights of humanity in times or events of natural disasters. These are: analogical sequence of death-toll, displacement and refugeeism, and property losses. These are analysed in the following subsections.

4.2.1.1 Signifying analogical sequence of death-toll

One of the most significant channels for creating pity of victims' conditions in terms of disaster is to give instances of death rates. In some cases, this is done by giving analogical sequences of death-toll. This can be done using headlines, pictorial representation, analogical representation, or positioning, for the purpose of emphasis, among others. Instances of these are exemplified and discussed below.

Excerpt 8

- (xv) The storm already killed more than 100 people... there hit the Bahamas this morning with stinging wind and heavy rain, (REP-HHR/CNN04)
- (xvi) 1.3million Nigerians were displaced and 431 died in what authorities said was the worst flooding in over 40years. (REP-FLD/CHNLSTV06)
- (xvii) A volcano tormenting Guatemala has claimed dozens of life and emergency crews are scrambling to keep the death toll from rising... 62 people now confirmed dead (REP-VOL/CBS08)

The dominant conceptual-textual functions used in listing the number of casualties, in reporting disaster, are enumerating and exemplifying. This is seen in the cardinal one hundred, four hundred and thirty-one, and sixty-two, in the three samples, respectively. The numbers are not in isolation but are particularly situated with the frame of humanity losses, using the conceptual function of naming, and describing. In excerpt 8, samples (xv) and (xvii), the common noun 'people', situate the consequences around human beings, while in excerpt 8, sample (xvi), this is done using inference and reference in account of the omission of the agent in the compound clause. However, this is referenced to the earlier named subject, 'Nigerians' in the first clause. Plighting is also situated, using transitivity processes. In excerpt 8, sample (xv), for instance, the material process is used. The storm that 'killed' the people is the actor, while the goal is the casualties, which is 'more than 100 people'; the actor is further extended to the second clause, while the place that has suffered loss, 'Bahamas' is the goal, which can be mapped into the first clause as the beneficiary (in this case the sufferer). There is an indication that the number stated is either exaggerated or under-estimated, using the conditional – minor adverbial mood 'more than'. The reporter does not have the exact figure but represents it in a way that will arouse sympathy of the plight of Bahamas.

The instances in excerpt 8, samples (xvi) and (xvii) are more particular and direct. The reporters claim to have exact figures, supporting their claim with hedges. For instance, the reporter in (xvii) employs the conceptual function of representing time (temporal), the mood adverb ‘now confirmed’. The lexical verb ‘confirmed’, which is in the verbal process, serves as hedge, validating the reporter’s claim that he has gone through an information acquisition process to acquire the right figure. In sample (xvi) in excerpt 8, the report hedges his claim by referring to (naming) ‘the authorities’ as their source of information for the figure generated, and using the conceptual functions of prioritising, in this case, valorising the disaster as ‘the worst’. This is an attributive process, giving disaster the ability to perform the act of killing to the sum of ‘four hundred and thirty-one’ casualties. A glossary of verbs arousing pity of the plights of victims in the texts include: ‘killed’, ‘died’, ‘claimed’, and ‘confirmed’; the past tense marker, in the verbs, show the need to be sympathetic to the plights of the victims that the events have happened. Adjectives like, ‘dozens’ and ‘rising’ also arouse pity, indicating possible increase of the number of casualties.

Excerpts 9

- (xviii) deadly Hurricane Mathew..., already claiming at least four lives... (REP-HUR/CBS09)
- (xix) every life you lose, you are probably losing a potential saver of some other disasters and so on and so forth. And eh... eh... we are also able likely to lose a president, a good president for that matter, or a good minister or a good governor, among others... (REP-FLD/TVC15)
- (xx) The casualty figures, so far, is 28, 3 dead in Florida, 25 in the Caribbean... (REP-HUR/TVC18)
- (xxi) We’re gonna begin with the rising death toll and other devastation caused by Hurricane Laura, which bared across the Louisiana and Texas coastlines overnight, leaving entire towns, under water, ploughing over neighbourhoods and killing at least, 6 people, including a 14-year-old girl. (REP-HUR/CBS24)

In reporting the consequences of disasters, journalists indulge in valorising disasters, using the conceptual functions of describing and prioritising, for the purpose of justifying their ability to kill or maim victims. This is achieved by the descriptive adverb, ‘deadly’ in excerpt 9, sample (xviii), the nominals ‘devastation’, in excerpt 9, sample (xxi), and ‘casualty figures’, in sample (xx). Hedges used to support these, in the

excerpts, include the verb 'claiming', 'dead', and 'killing'. The presenter/reporter in excerpt 9, sample (xix) uses affective stance marker as a plighting strategy, in relation to the death of casualties. The reporter constructs the opinion that disaster – death thwarts one's destiny and ambition. This reporter aims at changing the narratives of some other journalists of indigenous – local communities as dark and unambitious regions. Thus, the reporter constructs the opinion that the reason that the affected region should mourn, and their conditions pitied by observers, is the fact that the victims' ambitions have been stopped, and the nation itself is being deprived of ambitious children and youths. The excerpt gives the inference or constructs the opinion that the agents the reporter is referring to are the youthful sect.

Excerpt 9, sample (xix) is proximally iconic to bad leadership in various spheres in the Nigerian polity, as evidenced in the opposite adjective, 'good.' Inferentially, the reporter is saying that the reason we still have a bad polity is due to the loss of ambitious people. An equating notion is passed in the signification in sample (xxi), using the conceptual function of prioritising. Preference is placed on the 'fourteen-year-old girl'. It should arouse pity, that an ambitious – innocent girl's life has been lost to the hurricane. It is important to note here that children are considered as not only vulnerable, but also innocent in disaster situations.

In excerpt 9, sample (xx) the reporter employs the conceptual function of enumerating and hyponymy as plighting strategies to reflect on the condition of the casualties. The casualty figure is distributed to 'Florida' and 'Caribbean'; these two regions are hyponyms of dark – disaster-prone places in United States of America. There is fossilisation of the informal context, mapped into the reporting of the disaster, using the dialectal variant, 'gonna'. The excerpt also represents the opinion, using the verb 'rising' in the behavioural process, that the death toll, which is the behavior, is imminently increasing, and this should be a cause for concern of the plight and condition of the regions affected.



Plate 4.8: Death-toll in indigenous communities I (Source: TVC)



Plate 4.9. Death-toll in indigenous communities II (Source: CNN)

Death toll is also vastly multimodally represented in news reports for the purpose of plighting. In this case, the photojournalists/presenters project the image of the most

vulnerable, mostly women and children, as seen in Plates 4.8 and 4.9 respectively. In both cases, the extended-close shot is used for the purpose of indexing the casualties. In plate 8, an open wooden casket, an icon signifying a burial ceremony, is displayed. This is also indexical to the fact that there is a dead person inside and signifies the social context of religiosity. The casualty is being buried according to Islamic rites, and that is symbolised by the open wooden casket, and the way the corpse is laid. The camera shot also gives the inference that it is a pregnant woman. This is meant to intensify grief and sympathy to the viewers. In Plate 9, the direct inference signified is an infant casualty. The body is wrapped in a blanket, which is paraded openly for the media to access, and then publicised for the purpose of plighting victims. The blanket completely wrapping the victim, and the countenance of the agents bearing the body, are icons showing sympathy.

4.2.1.2 Signifying displacement and refugeeism as humanity plighting

When floods, hurricanes and volcanic disasters occur, the impact and intensity of the event often lead to displacement. This causes the victims to seek make-shift shelters in other locations, causing them to be labelled as refugees, for the purpose of plighting their condition. Their fate is equated with those who have been displaced by terrorism. Significations of displacement in news reports often have two underlying appeals or affect strategies. First, it prompts a response to the situation of the people, on the one hand, and calls for sympathy for the living conditions of the entire community, on the other hand.

Excerpts 10

- (xxii) We need to have more people evacuating... (REP-HUR/CNN04)
- (xxiii) Now with evacuation orders covering more than 2 million people in Florida, Georgia and here in South Carolina, this is the largest evacuation in the United States... (REP-HUR/CBS05)
- (xxiv) ...emergency workers also forced to evacuate the area. Thousands have now been displaced from this area, emergency shelters set up where authorities are working to help people to find loved ones, Rescuers will have to continue to search for the missing (REP-VOL/CBS08)

The rhetoric of displacement, in western mainstream media is different from that of the indigenous – local communities. In the excerpts above, displacement is synonymous to

the progressive verb, ‘evacuating’ in sample (xxii) of excerpt 10, the bare – present form, ‘evacuate, in sample (xxiv) and the nominal form, ‘evacuation’, in sample (xxiii). Although these are used to play down on the intensity of the plights of the victims, there are certain indications that project plighting in the excerpts. For instance, in (xxii), the behavioural process is used to signify an act of desperation, because of massive consequences. The implication here is that the impact of the hurricane is worsening, and more casualties are being recorded. This calls for urgent action, in this case, to abandon their homes, and seek alternative shelters. The clause is set up by the verbal process, which is conditioned in the inclusive-imperative sense. In effect, the presenter is encouraging the people to leave. The act of leaving one’s home itself is pitiable.

In (xxiii) the conceptual function of enumerating, naming, describing, and prioritising are used to arouse pity of the state/condition of the victims. There is estimation in the enumerated figure; using the minor mood adjunct: ‘more than’, the audience are told that the figures can only be beyond ‘two million’, nothing less. This is a huge number that should necessarily spark up sympathy of the fate of the spatial indexes, ‘Florida’, ‘Georgia’ and ‘South Carolina’, which are named in the excerpt. The reporter uses the conceptual-textual function to valorise disaster. The hurricane is described to have had a great impact, using the intensifier – superlative adjective, ‘largest’. It is a cause for worry and plight that this massive number of people are being forced out of their homes. Sample (xxiv) of excerpt 10 uses the term ‘displaced’ in the direct sense, for the purpose of signifying the rurality of the setting. The sample reiterates the issue of refugees. The people ‘displaced’ by the hurricane, in this case, must be kept in ‘emergency shelters’, which is the conceptual-textual function of naming and describing. The inference, in the signification ‘emergency’, is that it will certainly not provide the comfort that they would have enjoyed in their own homes. Their desire for convenience has been shattered by the hurricane.

Excerpt 11

- (xxv) Flood level has risen in Lokoja, Kogi State, as many residents flee their home... Some of those who flee their homes now reside in IDP camps...

VICTIM: we actually have been suffering of problem of feeding and accommodation in particular. Where you have about 25-30 people are living with children in one room... we find it difficult when this people are being displaced, that'll continue to run helter-skelter. (REP-FLD/CHNLSTV11)

- (xxvi) in reports, you'll find that they say that over 110, 000 were displaced. But if you go to those shelters, you don't have more than 10,000 in there. What happens to other people, who don't have access to these shelters? So, you still have a huge problem in your hands... (REP-FLD/TVC22)

- (xxvii) Over a hundred thousand indigenes had to flee their homes...
(REP-FLD/TVC23)

The excerpts above address the issue of displacement directly because it is always a common consequence of every flood disaster in indigenous communities. Displacement is also signified using synonyms such as 'flee', and the behavioural process 'run helter-skelter'. The inference here is that displacement or refugeeism is not only marked by relocation to other locations of temporary residence, but also in the inability to find a place to stay after being displaced by flood. In sample (xxv) of excerpt 11, the indefinite pronoun 'some', indirectly justifies this assertion, in the same way that it is directly signified in the relative clause in excerpt 11, (xxvi). The reference 'these people', relates to the victims of disasters. The conceptual functions of enumerating and negating are used in sample (xxvii) to point out the disparity in the number of people who are displaced in total, and the ones who are eventually accommodated. This is one of the bases for plighting the conditions of the people. Other signifiers of the discomfort the local-indigenous people are faced with is the statement of eye-account, by one of the victims. The victim states in the attributive process, the hardship he and his fellow community people are encountering, the attribute 'difficult', while the presenter in excerpt 11, sample (xxvi) signifies these as 'huge problem'.



Plate 4.10. Representing plights of refugees (*Source: CHNLSTV*)



Plate 4.11. Displacement of victims by acclaimed flood disaster (Source: TVC)

Plates 4.10 and 4.11 show the displacement of indigenous communities, and their livelihood as refugees, respectively. Plate 4.10 indexes what a ‘make-shift’ residence looks like in disaster situations. Notorious conditions include lack of convenience, privacy and decent bathroom or toilet facilities, among others. The extended-close shot is used, on the plate, to convey several information. The women behind the blanket are in a vulnerable state, they are presumed to be naked, trying to take their bath, as iconised by hiding behind a blanket. One is tying a towel around her head, as the usual practice of women. The male passers-by are maintaining a straight face, so as not to further make the women uncomfortable. The way these women are positioned represents the opinion that they have had to quickly adjust their positions, because of the presence of the media and dignitaries, who have come to inspect their living conditions. In Plate 4.11, the condition of displacement is signified by a little girl taking a nap in the open space. Wrecked properties are displayed in the open space, as icons, to state that there is no longer a roof over their head, as they have been displaced. The extended-close shot picks out an object, a local grinding stone, which is an icon representing place. This is spatial profiling, indicating that the community is a rural setting, and thus, known for a multiplex of disasters like poverty and underdevelopment apart from the acclaimed flood. Urban societies talk about grinding machines, blenders, and the like, rather than a local grinding stone.

4.2.1.3 signifying property losses as humanity plighting

Disasters cause destruction of properties and facilities, most of which take a long time to gather, and subsequently recover from. Thus, one of the aspects of plighting which reporters focus on is signifying loss of properties, and how it affects the individuals, community, or nation at large. The modes representing losses, in news reports, are in textual and multimodal forms, as exemplified in the following samples and plates.

Excerpt 12

(xxviii) Kilauea’s lava however is still swallowing homes there... over to the right... homes burning, there are several hundred homes, several hundred cottages. All of them most likely will be in the way of the lava at some point because this entire stretch is about a half a mile wide and reality... (REP-VOL/CBS08)

(xxix) Flood come and pack all our things, even some house, some houses fall down, our farming, everything, we lose everything.

So we now came here managing, you can see some room twenty people are sharing one room, there's no place for this children to sleep (REP-FLD/CHNLSTV11)

Trans. Our properties have been washed away by the flood, even our houses. Some houses fell, our farms, everything is lost. We have come to this crowded place to take refuge. You can see about 20 people putting up in one room; there is no place for these children to sleep...

The most consistent signification (conceptual-textual function) in the above excerpts is naming; and this is evident in the noun, 'home', which is equated with the synonym 'house'. In both cases, the intensity of destruction of the victims' houses is used to appeal to sympathy. In excerpt 12, sample (xxviii), there is the conceptual function of representing time, in the temporal. The mood adjunct – temporal is employed not only to respond adequately, but also to clarify, and rightly situate the way that attention should be devoted to the issue. For instance, in excerpt 12, sample (xxviii), saying that the disaster is 'still', is used to refer to imminent disasters. In other words, the reporter is using this also as a conceptual function of emphasising, intimating that more destruction is expected to follow. The reporter also uses repetition and reference to mutually emphasise the reason to plight the condition of the victims. The event of burning is repeated and is a way to reference and reiterate the theme of the report, and stay on the purpose, which is plighting, as well as spurring immediate response.

I have stated in the previous section that code in disaster reporting change, because of indexing or profiling the local – indigenous communities. This is evident in interviews and interaction with victims. They are allowed to use their own code, which is then subtitled. An example of this is seen in excerpt 12, sample (xxix). The victim here is recounting the destruction melted by the flood in 'Naija', that is, the Nigerian Pidgin. However, the speaker still manages to retain the significations indicating losses like 'houses' and 'farmlands.' The speaker uses the indefinite pronoun, 'everything' to represent the opinion that there are numerous other losses, which he has difficulty in mentioning on this occasion. The demonstrative pronoun 'this', is fossilised, and used as a numerical marker to identify/modify the plural noun 'children'. This is also used to show the plight of condition of the population of people plagued by the flood.

Excerpt 13

(xxx) ...torrential downpours and winds whipping stoplights, crashing palm trees, submerging cars on the road... powerlines exploding and breaking under the wind leaving more than one million without power. You can see it also took down some powerlines, chose powerlines are own all the way down the street here... (REP-HUR/CBS09)

(xxxii) residents of Idiye village in Makurdi, the Benue State capital, woke up to their homes and belongings submerged in early hour flooding... (REP-FLD/TVC17)

The consequences of disaster go beyond personal property losses; they extend to social amenities, which the news presenter in excerpt 13, sample (xxx) focuses on to spur up corporate plighting. The conceptual functions of naming and enumerating are employed in the listing of the ranges of property loss. The facilities listed are also emphasised; for instance, the properties listed are carefully and purposively selected by the presenter for the purpose of achieving the main purpose of the reporting, which is to plight the victims' condition. The verbal icons marking destruction 'whipping', 'crashing', 'submerging', 'exploding' and 'breaking', are hyponymous, and reference (are used to express) also, the gravity or intensity of the disaster. In excerpt 13, sample (xxxii) the reporter employs the indefinite style of representing losses, using the nominal 'belongings.' It is evident that the reporter is, at this point, generalising or simply has less information of all the objects – properties destroyed like the reporter in (xxx). In critical-contrasting term, excerpt 13, sample (xxx) is partisan reporting, while sample (xxxii) of excerpt 13 is neutral reporting in terms of significations. However, both significations are equated at the level of plighting, in this case, signifying the conditions of victims, for the purpose of attracting the right response.



Plate 4.12. Representing property loss I (Source: CBS)



Plate 4.13. Representing property loss II (Source: CBS)

Plates 4.12 and 4.13 are icons of destruction in urban communities, due to disaster. The fact that it is an urban area is signified by certain signifiers. For instance, the destroyed buildings in Plate 4.13, among other iconic signs, are duplexes or story buildings. There are cars at the other side of the backyard, which are captured in the extended-bird-eye shot. While this camera angle is negotiated between the two cameramen, indexing the freedom of the press to report any kind of event or image in relation to disasters within and outside the region. Plate 4.12 falls within the purview of partisan reporting, in this case, in favour of the government – authority. The focus in the plate goes beyond the destruction of properties, for the sake of plighting to indexing the vulnerability of the regions. On the left side, there are two mini boats. These are means of transportation in coastal regions, implying that it is already carrying the label of a disaster-prone region. Plate 4.12 also valorises disaster, in this case, signifying the intensity of the hurricane. The debris contains heavy metals, reinforced iron bars, among others. This represents the opinion that the hurricane must have been so vicious and powerful, to be able to cause such wreckage, especially in a developed state like that.

4.2.2 Nature plighting in disaster reporting

Disasters cause ecological problems, that subsequently cause indigenous communities and the nation, at large, to worry. The fact is, there are certain biodiversity that human life depends on. Some of these are connected to their economic survival, and when they are destroyed, they make the indigenous communities suffer more than just the immediate disaster. This makes the impact of disasters, to the indigenous communities, and human beings in general, all-encompassing. There are two areas of effects covered in disaster reporting for the core purpose of plighting. They are biodiversity losses and eco-adaptation. These are analysed below.

4.2.2.1 Signifying biodiversity losses

News reports about disasters reveal that there is a symbiotic relationship between and among biodiversity entities, which human beings are included. What this tells us is that every disaster that affects human beings also affects some elements of nature such as trees, farms, among others that are emphasised in the samples below.

Excerpt 14

(xxxii) In Jigawa State, hundreds of farmlands have been swept by flood waters and residents displaced... (REP-FLD/CHNLSTV07)

(xxxiii) I've not heard about any casualty or any injuries yet. The casualties are more on the animal side, livestock, but human casualties, no... (REP-FLD/TVC14)

(xxxiv) the figures are amazing, and very sad, five hundred houses destroyed and there are reports of hundreds of domestic animals lost at that particular flood... (REP-FLD/TVC19)

In samples (xxxii) and (xxxiv) of excerpt 14, the conceptual function of enumerating is used to list the figures, with reference to indexing the impact of the disaster. The reporter's intention, using the figurative expression, hyperbole, is to make the hearers sympathetic with the local communities, of the number of casualties. The sample further posits that the community's means of survival, which is their 'farmlands,' has been destroyed, which should arouse pity in the eyes of the viewers. The reporter uses the spatial indexical, the minor mood adjunct 'in Jigawa State' for the purpose of profiling the setting where the disaster has occurred. The destruction of their farmland is tied to the displacement of the victims. In excerpt 14, sample (xxxiii), the presenter plays down on the consequence of the flood disaster on human life. Using the conceptual function of prioritising, the presenter draws attention and focus to the other biodiversity, in this case, a figurative technique, synonym, is used to foreground 'animal'. 'livestock' is an equating term with animal. But in the context of use here, it is taken to mean 'domestic animals' like cattle, ram, among others, as directly named in sample (xxxiv) of excerpt 14, which is the core occupation of the North, which is profiled in the news. This is the more reason the presenter opines that their condition is pitiful; the livelihood has been 'washed away' by the flood. There is relevance to the portrayal of biodiversity, 'farmland' and 'domestic animals' or 'livestock' are connected to the register of the *flora* and *fauna*, the biodiversity that life itself depends on.



Plate 4.14. Representing loss of livestock (Source: CHNLSTV)



Plate 4.15. Representing rescue of livestock (*Source: CHNLSTV*)



Plate 4.16. Representing plight of nature (*Source: CBS*)

Plates 4.14 and 4.16 portray losses of variables of biodiversity, in these cases, animal losses and felling of trees, while Plate 4.15 shows the effort made to rescue the animals,

momentarily, because of its immediate importance to the owners. The close shot is used by the photojournalist in Plate 4.14, first to confirm that the sheep is, indeed, dead. This is to spark pity for the owner of the loss of their valuable resource. What makes it sadder is the fact that it is pregnant, as the icon of the swollen stomach implies. The sheep is isolated, and there are no humans around it, which gives the inference that no attempt was made to (or that was made could) save it. The symbolic meaning of photographing the dead sheep, and to do it so closely is to tell the narrative of how the livestock is important to the indigenous people. Plate 4.15 tells this story better, as we see men in the plate trying to protect their livestock.

In Plate 4.16 the extended-close shot is used to survey the entire area, as we see it is crowded with trees. These trees are meant to shield the house, which is indexed at the far end of the image. According to metrologists and hurricane experts, trees are important, and indispensable to one's survival of hurricanes and other disasters, because they serve as windbreak. However, in the case of the sample, this insinuation has just been defeated, which is one of the inferences in Plate 4.16. The felled trees are icons of representation, confirming the intensity of the hurricane wind. It is iconically represented to be so strong as to chatter not just one, but many trees. This is to justify the use of the verb 'slam' in the short message/headline.

4.2.2.2 Signifying eco-adaptation as plighting condition

Disasters throw people into different difficult, unhealthy, and condescending positions. In most cases, the victims - the indigenous people are not able to see alternatives or better conditions of life. Thus, they try to survive or cope, living dangerously on the brink of imminent consequences, which is the ground for plighting their conditions.

Excerpt 15

(xxxv) erupting since the beginning of 2017... since the year 1580, we've had 79 eruptions, the worst was in 1974... Fuego is here, notice the old scar marks the old pyroclastic scar marks

(xxxvi)the volcano has been active and also working with this kind of material which is extremely hot, that makes the work of rescuers even more difficult, because we are talking about temperatures of about 30°c... (REP-VOL/CBS08)

Clear instances of eco-adaptation are represented in the excerpts above. For instance, in excerpt 15, sample (xxxv), there is representation of time in three structural parts, in

representing the adaptation of the indigenous people with danger and disaster. There is time relatively present, time long past, and time historical. Index to the long-time past, 1580, is analogical, as the conceptual function of enumerating is used to paint the picture that the area is unsafe, and has, in the past, witnessed ‘seventy-nine eruptions’, which is enough reason for the place to have been abandoned. This gives the inference that the indigenous people have been living dangerously for centuries before the present generation was born. Reference to the historical time, 1974, represents the opinion that there has been a worse – landmark incident of volcanic eruption in the community. The adjective, ‘worst’, is relevance for disaster, which is inevitable with every eruption. The index to this also represents the opinion that an age bracket in the present generation of locals or people had encountered such eruption in the land but have continued to co-exist with the volcano or live there.

In relation to the time, in the relatively present, that is ‘the beginning of 2017’, the reporter draws attention to warning signs of an imminent disaster. The inference here is that the indigenous people still have time and the opportunity to vacate the area before the impact of the eruption becomes disastrous. The prospect of this impact is represented in the latter part of the excerpt. The conceptual function of naming is used to profile the location of the eruption, ‘*Fuego*’, which linguistically refers to an area in the Philippines. The textual function of describing is used to relate the imminent disaster to the period when it had the greatest impact, which can be referenced to 1974. The signs of the impact ‘the old (pyroclastic) scar marks’ are repeated for emphasis, with the addition of the register ‘pyroclastic’ to the second structure. It is obvious that every warning of imminent threat of the eruption has not been heeded, leading to the victims trying to co-exist with the volcano, which makes their condition pitiable. It is also evident that each time there is an eruption with great impact, the consequences are severe, and cause forms of eco-adaptation, which entails risking lives to save other lives. The textual functions of describing and prioritising are employed to show the severity it requires to rescue the victims. Relevance and references are used to portray the context of volcanic eruption, such as intense heat, using adjectives like ‘extremely hot’ and ‘temperature’, which is enumerated as 30°.

Excerpt 16

(xxxvii) And look at the environment which we find ourselves, it is not conducive for living, we are actually suffering... (REP-FLD/CHNLSTV11)

(xxxviii) So, that the climate is changing because of global warming. And because of that, we need to position ourselves where we need to begin to adapt to these changes... (REP-FLD/TVC23)

Most indigenous – local communities are represented as disasters, even before disasters occur eventually. The living conditions of these places are pitiful, as shown by news presenters. For instance, excerpt 16, sample (xxxvii) represents the opinion that this local community is already experiencing other eco-adaptive disasters other than natural disasters. The ‘environment’ is a feature of indexicality, particularly the deictic centre. The plight of the people living there is represented, using descriptive adjectives like ‘conducive’, and ‘suffering’. The relative clause in the first utterance ‘which we find ourselves’, gives the inference of condescension. This implies that they have no other choice or alternative. Their being there is a result of their heritage, and they will need a better option, before they can vacate the land, despite the imminent consequences of a disaster.

The world itself is living in a tremulous condition, due to the phenomenon constructed in sample (xxxviii) of excerpt 16, ‘global warming’. The reporter’s aim here is to plight the condition of humanity in general, with the inference that disaster is caused by ‘global warming’, and this can happen anywhere. Global warming is synonymous with or equated with climate change. The reporter uses the inclusive imperative and the conceptual function of emphasising to suggest or state the obvious that just as nothing can be done about climate change or global warming, it is inevitable for ecological disasters to happen. Hence, human beings, as referenced by the personal pronoun, ‘we’, should begin to accept and live with (adapt to) the condition and the consequences that follow.



Plate 4.17. Representing eco-adaptation (Source: CHNLSTV)

Plate 4.17 represents a house on the brink of disaster, but the inhabitants are trying to adapt. The extended camera shot is used to portray the indexical of a man, at the back of the building. The position he is standing in is an icon of sequential distance marking

the proximity between the dredged water-lodged area and the house, which is just inches away. The extension of the wood-rafters represents the opinion that a part of the house had been previously consumed by the ocean or disasters. The house itself is vulnerable. This is signified by the icon of the wooden structure. A wooden house built on a coastal area would imply condescension of emerging disasters.

4.2.2.3 Signifying climate change as plighting conditions

As referenced above, the fact that the climate is vastly changing and global warming is represented as enough cause to worry about imminent disasters, which have disastrous consequences. Reporters also agree with the notion that ecological (natural) disasters are mostly blamed on climate change; and that if this continues to aggravate, then the conditions of human beings would continue to be sympathetic, because disasters would continue to occur and wreckage will continue to happen, especially in vulnerable locations.

Excerpt 17

(xxxix)... a few years back, some decades back, the floods will come, the farmers will still be able to do whatever they want to do. But a lot of issues, climate change, human activities, anthropogenic activities, and even physical developments, and all that, they are all adding to the intensity and eh... it's becoming more serious and more serious (REP-FLD/TVC15)

(xl) This is nature. This is nature in process, nature in process. What is happening in the US is nature in process.

Nature in process.is it that man has gotten in the way of nature, and nature really must take its course? Bringing it back, quickly, to the issue of climate change... (REP-FLD/TVC18)

In excerpt 17, sample (xxxix), the reporter comments on the changing climate, representing time at two dispositions. Each time has the representation of events that are in behavioural processes focused on the subject of 'climate change.' There is a time past, which the reporter also presents in the conceptual function of emphasising for the purpose of foregrounding. Using rephrasing and conversational repair techniques in 'some decades back', as reference to 'a few years back', the speaker constructs the time-past, correcting the notion that climate change is a recent action. The inference is that 'climate change' has been happening for a long time, as the quantifying adjectives

suggest. In the behavioural process reflecting the time-past, there are two deictic entities placed in hypotaxis relations: ‘the flood’ and ‘the farmers.’ However, there is the textual function of contrasting, which is concessional and rhetorical. The essence of this is to put in context, that ‘flood,’ the time past, was not as consequential as it is in time present. Verbal fossilisation is evident in ‘do whatever they want(ed) to do’. This is used to foreground that the impact of disaster was mild in time past. The second behavioural process, focusing on the present, is indirectly indexed to ‘climate change.’ Here, the speaker, using the conceptual function of describing, concentrates on the impact of climate change on evolving disasters. The speaker also uses repetition as reference to the ‘intensity’ of consequences, using the adjective ‘serious.’ This is to plight the condition of human beings, because the more there is climate change, the more impacts they will experience if disasters occur.

In excerpt 17, sample (x1), the speakers use blaming technique, in the existential process to plight human conditions. The implication is that human beings are the orchestrators of their fate, and every act against the ‘climate’ has got them to where they are today, in terms of not only existence, but also the impact of disasters. Synonymy and repetition are used for the purpose of balance and emphasis respectively. For instance, nature is used as a replacement for ‘climate change.’ and this is repeated severally in the two reports. The repetitive devices used include *anaphora* and *epiphora* in the first statement, and *epizeuxis* in the second statement. The second speaker uses the conceptual function of emphasising, in relating the ‘issue’ to ‘climate change’ to give the inference that the issue is about climate change, and it is held accountable for human beings’ predicament, in terms of natural disaster. The emphasis on ‘nature’ is metapragmatic, in defining ecological or hydronic disasters. Human beings believe that these disasters are caused by nature, which is why the adjective, ‘natural’, is often used to qualify them, while the speakers in the sample opine that those disasters are caused indirectly by people, that is, every action against nature by them.

Excerpt 18

- (xli) ... what you must acknowledge is that the environment and the climate is changing. That is fundamental. It’s so easy to depict that, in the sense, you know, this year, the sun was a lot hotter

than last year. You know that the intensity of the rainfall is a lot more than it was last year or the presiding year... (REP-FLD/TVC23)

The intention of the reporter, in excerpt 18, sample (xli), is to plight human conditions with respect to 'environmental' changes. Thus, the nominal 'environment', is used as a synonymous term for 'climate'. This indexes the fact that changes in the climate are reflective of the environment, which makes them bidirectionally linked. The following nominal clause, in the existential process, is used to emphasise this. The existent, which the adjective 'fundamental', establishes the connection between causes and effects, as it affects climate change or environmental changes and disasters. The speaker then gives analogical sequences of the indication of environmental changes, relating it to the experiences faced by human beings, to establish conditional plighting. Through this, the reporter establishes relevance and indexicality to paint a picture of consequence in every action represented, relating it to time-past, 'last year', 'presiding year', and time-present, 'this year'. Relevance here is marked with comparative adjectives, 'hotter', and 'more than'. While the former can be felt, the latter can be seen by the deictic centre, human beings, which is referenced by the second person pronoun 'you'. Another ground for plighting here is relevance, drawn from the inference, that change will continue to happen, and the significations as well as effects of disasters will continue to increase.

4.2.3 Signifying socio-communal devastations as plighting

Disasters affect societies and regions, not just the people. Although there is a fundamental relationship between people and society because it is people that make up societies. However, society is treated in isolation from people, when referring to facilities that make up societies. Therefore, this section is focused on the concept of social plighting, which can take any of two forms or types of significations. These are inclusive, as it affects people, and exclusive, as it affects social amenities (facilities), but not necessarily people.

4.2.3.1 Communal plighting in disasters reporting

In communal plighting, significations are focused on the impact of disasters on indigenous communities and not on individuals. This means that the community,

especially in the local sense, exists as a communal entity. This means, also, that the consequences of disaster are not only felt individually, but also, in most cases, socially. Hurricanes, floods, and volcanic eruptions do not happen to one person in the neighbourhood and leaves the other. When there is flood, the whole community, and the communal existence of the entire people, in general, will be affected.

Excerpt 19

- (xlii) People are living in shanties basically, they will need to be resettled somehow but within the interim we will first have to ensure that those of them who are here have a means of livelihood in terms of food, adequate water hopefully good medical attention (REP-FLD/CHNLSTV07)
- (xliii) The flooding has affected 64 communities so far... (REP-FLD/CHNLSTV11)
- (xliv) St Augustine, Florida devastating flooding, you can see how strong the winds are and the rain, one water's actually coming over the storm wall there and we're not even on the beach... (REP-HUR/CBS09)

The samples above show the plight of communities and communal existence. In excerpt 19, sample (xlii), the report indicates first the composition of society, using the behavioural process in an active manner. The common noun 'people', names the fact that communities are made up of people; and they are, when put in the material process, the beneficiary of every consequence that emanates from a disaster. The condition of the community is signified in the same clause as the goal, which is laced with the behavior, although this is in the figurative sense. 'Shanties' is literarily onomatopoeic; and it describes a very horrible and pitiable condition, in which the community has been put by the disaster. The inference that the community's condition is plighted is represented with the inclusive – non jussive imperative clauses at the latter part of the excerpt. The need to provide 'means of livelihood' implies that there is poor livelihood, and in the same manner, the need to provide food and water gives the direct inference that these amenities are absent. Another reason to plight their condition is that the promised intervention is temporary, as described by the lexis 'interim', in the adverbial to create a timeline - temporal. This means that the moment the imminent threat is over, the community will find themselves in the same spot.

In excerpt 19, sample (xliii), the conceptual-textual functions of enumerating and emphasising are used to indicate community plighting. This sample particularly focuses on the communities, as the deictic centre. The mood adjunct 'so far', which is the representation of time, is a temporal index contrasting the condition of the present with the future. Since the present disaster is still lingering, the consequences on communal existence will continue to increase. In sample (xliv) the conceptual function of naming and describing is used to profile or index the impact of disaster on 'St Augustine', which is situated in Florida. The broader essence is to profile/foreground 'Florida' as a disaster-prone region. The impact of disaster is described, using the adjective, 'devastating', and this is referenced to what the community people can physically 'see'. The essence of representing this action is for credibility of the report, to assure the audience that the story is not fictitious. There is a tendency for people to consciously disbelieve, on the one hand, and alter the signification, on the other hand, of the so-called civilised communities, which are descriptive of American indigenous communities.



Plate 4.18. Plighting communal existence I (*Source: CBS*)



Plate 4.19. Representing plight of communal existence (Source: CHNLSTV)

Plates 4.18 and 4.19 are indexical to the vast destruction of communities as a result of natural disasters. In Plate 4.18, the bird-eye camera view is used to show the pathway

the 'lava' is heading; it can be observed that it is fast making its way to consume the entire community. The essence of adopting and giving the viewers this type of view is for the purpose of plighting the community, representing the inevitability of the community to be grievously affected by the aftermath of the volcanic eruption. In Plate 4.19, the extended shot used is an icon of representation that it is a metropolitan community, a place presumably described as a city in developing nations. The road is totally abandoned; the trailer apparently seen on Plate 4.19 is indexical to the representation of event that it is faulty, and the cause is the flood, which also caused bad road.

4.2.3.2 Signifying sociological setback as plighting

Disasters have sociological effects that, in most cases, cause severe constraints. Certain sociological amenities, which make life comfortable for the community or people, are affected. Largely, significations, in news reports, show how grossly the absence or fault of these sociological amenities are felt by people in the community.

Excerpt 20

(xlv) But the word we have been hearing really across the region, from officials is that they are dealing with down... power lines, that's of course, problematic, trying to assess the damage to structures.

... there are a lot of people that will need to be located and reached... CNN have been trying to reach people on the North coast, which was the most battled area that the storm affected and it's impossible to reach the landlines there (PUB-HUR/CNN02)

(xlvi) Hundreds of thousands of people across Georgia, waking up to see the total devastation. You see this school right there, completely destroyed PUB HUR/CNN03)

In excerpt 20, sample (xlv), the sociological effect of hurricane disasters is portrayed. The sociological milieu is marked, using the conceptual function of naming, and describing. The society here is named, using the inferential nominal 'region', in order to give it a vast and extensive scope. The inference is that it covers large sociological spaces. This is also referenced, using another naming device, in this case, North coast. The conceptual function of emphasising is employed to foreground the impact of the sociological effects that are represented in the text, using icons. The adjective

'problematic' is used to plight the condition of the sociological space. This is also used as both anaphoric and cataphoric reference, respectively, in the excerpt. One of the most familiar sociological effects of hurricane, which is propelled by turbulent wind, is the vandilisation of 'powerline', and 'landlines.' These two effects have concomitant relationships on the ability to connect with victims who are in desperate need of rescue, as seen in the positive declarative clause in the verbal process. The senser, 'need', has a strong modality of responsibility, rather than volition.

The overall textual strategy, that is, nominalization, is employed in excerpt 20, sample (xlvi) for the purpose of sociological plighting. The numerical adjective 'hundreds of thousand', is indexical to the victims that suffer from disasters. The sociological consequence of disasters is signified, using the nominal 'total devastation', which is modified by an intensifier adjective. There is the conceptual function of representing place to support the indexical in 'across Georgia'. This also gives the inference that the location is quite populated, and with the poor state of facilities because of the disaster, the sociological space has been reduced, in stature to an underdeveloped. The unavailability of these sociological facilities, 'powerlines', 'landlines' and 'schools', which are named, using the conceptual function of enumerating and exemplifying, define the status of any sociological or geographical space. The consequence of the absence of 'powerline', and 'landlines', for instance, is exemplified in the excerpt.



Plate 4.20. Sociological plighting I (*Source: CHNLSTV*)



Plate 4.21. Representing socio-communal plighting (Source: CHNLSTV)

Plates 4.20 and 4.21 show the plighting of socio-communal existence. These are not just focused on the sociological milieus signified, but on the effect on the communal existence of the victims. Take for instance, in Plate 4.20, the bridge is an icon of connection. It is also symbolic of the inter-communal relationship between and among communities that it is connected. However, this bridge has been destroyed by flood, breaking down communication and relationship between and among people of each of the divide, as demonstrated in Plate 4.20. In this case, there is the representation of opinion, the inference that they are far from help, as the victims are clustered on the other side of the bridge, while the so-called political figures are gathered at the damaged part, merely observing. The opinion – inference that there are two clear divides is also mapped by Plate 4.20. The dignitaries are all on one side, signifying it as the urban divide, while the victims are on the other side, signifying the rural divide. The conceptual function of contrasting is implied in the extended camera view, showing brick houses at the side where the victims are positioned, and debris on the part where the politicians are gathering. This signification is symbolically contrasting; it is the rural – local communities that are often represented as regions of disasters.

In Plate 4.21, the socio-communal situation of the people is painted using the extended-close camera shot. The economic – poverty concerns of the victims are signified, using icons. For instance, most of the children, on the plate, are either fully or partially naked, symbolising the economic constraints of the people to afford to wear good clothes for their children. Most of the indexed persons – communal agents in the plate are sitting on the bare ground, and in the open place. These signify their displacement due to the flood, and inability to afford sociological comforts because of their displacement.

4.2.4 Semiotics of disaster contiguity in plighting

Disasters, in some cases, are mutually connected to other forms of disasters or consequences. In another sense, the effects of disaster could be contagious, that is, flowing to different communities. In fact, some news reports show that disasters happen in some regions or communities, due to similar or other forms of disasters in other regions or communities. These two cases are conceptualised as dark – disaster-prone tagging, and concomitance; and instances of these are discussed below.

4.2.4.1 Semiotics of community profiling and tagging as plighting

Some regions or communities, where disasters happen, are signified as dark places, that is, disaster-prone) places. A precise example is local – rural communities, who are framed to have contiguous disasters as poverty, frail facilities, among others that cause, attract, or even worsen the effect of disasters.

Excerpts 21

(xlvii) ... it should be expected in Bayelsa, Rivers, Delta, Ondo and Lagos state. When the sea rise (Sic), what are we to expect and so that's why so much should be done by our people. The Niger, the Benue, the Sokoto River, Anambra, Imo, Cross River, Osun Southwest and several other sub basins of the country would be affected... (REP-FLD/CHNLSTV06)

(xlviii) some states in Nigeria with coastal nature, suffer losses when the rain come in torrents. Kastina State, in the North-west region in Nigeria... is not an exception (REP-FLD/CHNLSTV12).

Disaster-prone arear tagging is indirectly done in the cause of predictions and warning against disasters. In most cases, this is done by disaster management agencies, and when experts are interviewed by news outlets, so that information about disasters can be referred, directly to those who are acclaimed professionals. The media here serve as the channel for circulating such information. This is the case in excerpt 21, sample (xlvii), where the conceptual functions of naming, enumerating, and representing action are employed for the sake of plighting states, following templates of western media. The figurative strategy used here is hyponym, that is, naming states in two categories, first the South, enumerating 'Bayelsa', 'Rivers', 'Ondo' 'Anambra', 'Imo', 'Cross River' 'Osun' and 'Lagos', and the North, enumerating 'Niger', 'Benue' and 'Sokoto'. What the agency has done here is technical generalisation, and not particularisation. An accurate prediction should have entailed, particularly, the communities that such a disaster is expected to happen. But apparently, what they have done is compositional profiling, looking at the topography and coaster nature of the listed states, in making their predictions. This justifies the use of the subjunctive mood, with the process of expectation and not certainty.

Another way to measure or determine disaster-prone regions is measuring the effect or consequences of eventual disasters. In some cases, media representations of disasters give the inference that, being that there is no accurate and reliable means to determine the vulnerability of regions, only the effects could make authorities know, and be able to determine if such a community is disaster-prone. For instance, in excerpt 21, sample

(xlvi), the management agency does not have a precise knowledge of the vulnerable states in the place index, 'Nigeria', until it rains, which is represented by the figurative expression (personification), 'when the rain come in torrents.' The signification here is fossilised; the rain is an infinite entity that cannot be measured, using figures or number; hence, it ought to be singular, for the purpose of agreement with the verb 'comes'. The significations of dark region in the excerpt include the adjectives 'coaster', and torrents.



Plate 4.22. Representing dark region (*Source: CHNLSTV*)

The quality of buildings and the situation surrounding places, communities and regions are often signified as indicators of vulnerability to disasters. The significations, in Plate

4.22, have both presupposition and entailment. The latter is signified in the translated texts which are placed across the image. There is the representation of time, using the temporal adverbial ‘every year’, which means that the community is disaster-prone, and it suffers the consequence of flood disaster, annually. At the same time, vulnerability to such disaster is described, using the adjective ‘risk’. This indicates that their condition is being plighted, using the material process, which is also signifying helplessness. The ‘goal’ of the clause, which is also the spatial index, ‘nowhere’, signifies their resignation to fate, that is, if there is no intervention, they may end up in a worse situation, eventually. Looking closely at the plate, the house is built with wood, which implies also that it does not have a firm base, and consequently, would continue to ‘erode’. There is an ocean directly at the back of the house, which is an icon of danger, and the cause of their predicament. Of course, more rain will cause the ocean to rise, and in most cases, overflow its bank, causing Flood disasters, which is also capable of causing havoc.

4.2.4.2 Disaster concomitance as plighting

This section is centred on the concomitance of disaster and their intensity. Some forms of disasters are connected to other forms of disasters. Disasters are also indexed to various significations of consequences that are even more grievous than actual disasters. Instances of these are analysed below.

Excerpts 22

- (xlix) The heaviest rain of course that storm surge and a tornado watch that includes Charleston and savanna keeping in mind that tornado is always a possibility with hurricane and it will be until midnight tonight... (REP-HUR/CBS09)
- (l) All the major rivers... through which water flows from the River Niger and Benue to the Atlantic pass Bayelsa State. 70% of our communities are under water ... all the water from Lokoja, from Niger will end up here. And so, many more people will be affected... (REP-FLD/TVC21)
- (li) the kinds of temperature we’re seeing here and we’re talking about temperatures well into 150 to 200 ‘right’ (REP-VOL/CBS10)

The connection between ‘hurricane’ and some after-effects is linguistically mapped, using the conceptual functions of enumerating, naming, and representing action. The effects named include hydraulic activities like, ‘rain’, which is described, using the

superlative adjective, 'heaviest', and the alliterative – figurative term, 'storm surge'. There is also wind disaster, indexed by 'tornado'. The behavioural process, which has the epistemic modality of 'possibility' is used in the representation of a consistent pattern of action. The implication is that anytime there is hurricane, there is bound to be 'tornado', 'storm surge' and rainfall, which always account for massive flooding of communities. In excerpt 22, sample (li), the connection between volcanic eruption and intense heat, that is, rising 'temperature' is referenced, using mental and verbal processes. The senser, which is the reporter, in this case, uses the inclusive first-person pronoun, 'we', as an index for all the people in the area, including the victims. 'Seeing' and 'talking' as represented in the excerpt are fossilised to be actions relating to feeling; temperature, which is the verbiage, cannot be seen, but felt or demonstrated by either the use of scientific instruments or by the heat it generates in the senser. The verbiage 'temperature' is enumerated, using the figures 150 to 200 degrees, giving the inference that the situation is both terrible and unbearable.

In excerpt 22, sample (l), the focus is on how disasters, in some regions, can affect other regions, because of interconnectivity or proximity. For instance, the report is about flooding in Bayelsa State, but this is blamed on Niger and Benue States. This further entails that Bayelsa collects water from the two states. Consequently, if there is flooding in Niger and Benue respectively, or the rivers in 'Niger' and 'Lokoja' overflow their banks, there would be flood disaster in Bayelsa state. The conceptual function of equating is employed to index the three regions as disaster-prone regions. The intensity of the disaster is enumerated; revealing, not just the plight of the communities involved, but the fact that they are dark regions that are vulnerable, at any time, to disasters.

Excerpt 23

- (lii) Bayelsa state has been experiencing heavy downpour leading to massive flooding of streets and homes. The flood is so severe that businesses have been suspended and schools are unable to open... (REP-FLD/CHNLSTV16)
- (liii) We have stagnant water. So, we will have mosquitoes flourishing. And if mosquitoes flourish, what would happen? We'll have people, in the long-term having malaria, and other health challenges... (REP-FLD/CHNLSTV16)
- (liv) In west-link, Louisiana, thick toxic smoke is still bellowing from a plant that makes pool chemicals. After the ferocious storm set up a chloric fire there. (REP-HUR/CBS24)

The above excerpts index the interconnection of disaster with economic, social and health related problems. In (lii), the effect of flooding is one-to-one to the closure of economic activities such as ‘businesses’, and social activities like ‘schools.’ The conceptual-textual functions of emphasising and prioritising are evident in the adjective ‘severe’. This signifies the intensity of the flood that crippled every activity. Hyponymy is used as a figurative strategy to foreground the location of the businesses and schools that are affected; they are in ‘streets’ corners and ‘homes.’ There is iconicity of sequential distance, which is also used to emphasise the activities or processes involved in the disaster. It begins with ‘massive’ rainfall, that is ‘downpour’, then there is ‘flooding’, which is, of course, caused by the massive rain; then it becomes unbearable for the people, who are then forced to close all activities momentarily. This is signified by the action – verb, ‘suspended’. The reporter evokes pity, inferentially, by referencing the children. The nominal ‘school’ symbolises the effect of the flood on posterity. The future of the state is the education of its children, which has been destabilised momentarily.

The consequence of disaster can be health related as seen in excerpt 23, sample (liii). This is also marked by the representation of opinion and using the iconicity of distance. The goal, in the material process ‘stagnant water’, by inference, is caused by flood, which is also the resultant effect of torrential rainfall. The textual function of representing action is employed subsequently to connect ‘stagnant water’ to the existence of Mosquitoes. Thus, there is an indexical relation – relevance established in the text. The speaker indexes the presence of mosquitoes to its consequence, which is Malaria, using figurative strategies like rhetorical question and hypotaxis. The inference, in the submission, is that flood disasters can cause malaria, which makes it worthy of the right, and quick attention. In sample (liv), another level of health disaster is presented. In this case, a hurricane is the signified. It is directly entailed, using the temporal index ‘after’. This also marks sequential order indexicality, as it gives the inference that the explosion of the ‘chemical plant’ is the consequence of the ‘ferocious ‘storm’ which is part of the descriptive of hurricane events. The location is mentioned, using the conceptual-textual function of naming ‘Louisiana’, while framing is done using registers and jargons belonging to the scientific field, such as ‘toxic,’ plant,’ ‘chemicals’ and ‘chloric fire.’

4.3 Symbolicity of naming in disaster narratives

There are obvious differences between the western countries, and developing countries, in the ways that disasters are named or framed. For instance, hurricanes in the United States of America, volcanic eruptions in the Asian Pacific and flood disasters in Nigeria, among other disasters, globally, are indexed with name frames, using the conceptual functions of naming, and describing. The focus of this subsection is predominantly on the significations in the names used. It is important to mention that names have significations, and technical implicatures, some of which are characteristically descriptive of disasters in a broad or narrow sense. Naming a disaster is like personifying it, giving it human attributes.

4.3.1 Name significations of hurricanes

Hurricanes are not spontaneously named. They are sent as entries from six basin areas, which the world is grouped into, with respect to hurricane occurrences. The naming of hurricane is the prerogative of an agency that is put in charge. This agency comes up with a list of names, in alphabetical order, except for letters Q and X. attention here is focused on the name frames used by the National Hurricane Centre, in Miami, which is responsible for the Atlantic and North- Eastern Pacific basins. Mainly, the names proposed and documented are masculine and feminine, which, apart from recycling, are alternated by the agency every year. Table 4.1 shows some of these names and their significations.

Table 4.1 The significations in hurricane names (*Source: Researcher, 2021*)

Hurricane/Tropical Storm	Gender relation	Denotative Meaning	Signification in relation to disaster
Arlene	Feminine	Pledge, promise	Positive reinforcement

Bret	Masculine	From Britain	Allusive response
Cindy	Feminine	light	Negative inference
Dennis	Masculine	Greek god (of wine)	Allusive signification
Emily	Feminine	Rival	Positive reinforcement
Franklin	Masculine	Landowner	Positive inference
Gert	Masculine	Strong spear	Positive reinforcement
Harvey	Patriarchal	Battle worthy	Positive reinforcement
Irene	Feminine	Peace	Negative signification
Jose	Masculine	God gives	Allusive response
Katrina	Feminine	Pure	Negative inference
Maria	Feminine	sea of sorrow/bitterness	Positive inference
Nate	Masculine	God has given	Allusive Signification
Rita	Feminine	pearl	Negative signification
Vince	Masculine	conquering	Positive signification
Wilma	Feminine	resolute protector	Indirectness
Chris	Masculine	Bearer of Christ	Allusive inference
Ernesto	Masculine	Serious and determined	Positive inference
Florence	Feminine	Flourishing	Negative inference
Helene	Feminine	Shining light	Negative signification
Isaac	Masculine	laugher	Indirectness
Joyce	Feminine	Cheerful, merry	Negative signification
Michael	Masculine	God-like	Allusive inference
Nadine	Feminine	Hope	Negative inference
Hurricane/Tropical Storm	Gender relation	Denotative Meaning	Signification in relation to disaster
Oscar	Masculine	Friend	Indirectness
Patty	Feminine	Noble	Negative inference

Rafael	Masculine	God heals	Allusive inference
Sandy	Feminine	Defender of men	Negative signification
Valerie	Feminine	Strength	Positive reinforcement
William Andrea	Masculine	Strong-willed warrior	Positive reinforcement
Fernand	Masculine	Courageous, brave	Positive inference
Gabrielle	Masculine	Bold adventurer	Positive inference
Humberto	Feminine	God is my strength	Allusive response
Dolly	Feminine	Gift of god	Allusive response
Gonzalo	Masculine	Battle	Positive reinforcement
Hanna	feminine	Favour, grace	Negative inference
Ana	Feminine	Grace, favour	Negative inference
Fred	Masculine	Peaceful	Negative signification
Grace	Feminine	Goodness, generosity	Negative signification
Lisa	Feminine	Oath from God	Allusive signification
Matthew	Masculine	Gift of God	Allusive signification
Otto	Masculine	Wealth, prosperity	Indirectness

Table 4.1 presents randomly selected names given to hurricanes. These can either be recycled or retired. Hurricanes that have had the worst impact on regions are retired, meaning that they are never used again. An example is ‘Katrina’. The people projecting these names do not have prior information of the destructive capabilities of the hurricanes until they occur. But the significations of some of these names, or the

inferences in them tend to portray either positively, negatively, or allusively what disasters imply or are meant to display, or are cable of displaying, while others, especially some that are allusive to God, seem to importune divinity for mitigation of the consequences of disasters.

Hurricane Katrina was one of the deadliest hurricanes that hit America in 2005. Characteristically, its framing is feminine, co-opted from three indigenous significations in the Greek mythology, *Aikaterine/Aικατερίνη*, or *Hekaterine/Εκατερινη*, and from *Hekate/Εκάτη*. It is generally interpreted as, the Greek goddess of magic. In the same way, four meanings are attached to the word, but the ones with the striking significance to disaster are: ‘pure’ and ‘torture’. Considering the inference, in these names, it can be said that the hurricane tried to justify both descriptions. What happened in Hurricane Katrina was nature’s wrath in its purest form of grievance, and the consequence of this was severe torture or punishment. It is also important to state that these two significations are antithetical. ‘Bertha’, one of the hurricanes named in 2020, is also a feminine signification of disaster. This is German in origin, meaning ‘bright’, but traceable to the Anglo-Saxon, word, *Beohrtgifu*, which means ‘bright gift or joy’. Here, the impact of disasters is undermined, using indirectness. There is nothing pleasant about hurricane, other than consequences which are, in most cases, destructive.

Another hurricane name frame is ‘Cristobal’, which is from the Spanish descent. It is masculine in signification, referring to ‘Christ-Bearer’. In this case, the context of religiosity is implied. The conceptual functions of representing action and opinion are applied to this statement, alluding disasters to the biblical reference, implying that disasters are consequences of human flaws. Another opinion represented is that disasters are divine and are ‘bearers’ of God’s message of doom to the regions affected. In contrast to this, there is another religious name frame that plays down on the effects. This is ‘Michael’, which is co-opted from the Hebrew lexicon, meaning ‘a gift from God’; this has an allusive ironical implication, posing several questions, including why God would give, to humanity, a destructive ‘gift’. The only thing that Hurricane Michael brought was destruction of everything in its path. Another feminine Hurricane name is ‘Laura’, this has a Latin undertone, meaning to gain strength, honour, and fame. Hurricane disasters are often notorious for building momentum, from one category of description to the order, and from one level of destruction to another. The inference here is that, at

the point of naming, an expected outcome has been conceived by the naming agent, which they think would be fulfilled eventually when the disaster happens.

Edouard is another masculine hurricane named in the year 2020. It means a ‘guardian of property’. It is particularly, co-opted from the Old English lexicons ‘*ead*’, meaning fortune, wealth, or property, and ‘*weard*’ which implies to ‘guard’. This is ironical, in relation to being used to represent the destructive power of the hurricane. Rather than safeguard properties, it consumes them, due to wreckage that is associated with the storm surge or wind. Another signification in the naming of disaster is allusion, as evident in Hurricane Dorian. This is the masculine version of ‘Doris’, alluded to ‘*Dorius*’ a hero of ancient Greek. ‘Dorian’ is used connotatively. Events during hurricanes always have headlines in the news. When they occur, they constitute major talking points. Hurricane Florence, also, has the same allusive signification. In this case, it is also marked with indirectness. ‘Florence’ is mainly feminine, as signified is ‘French’, but the signifier is from Latin etymology, that is, from ‘*florens*’ or *florentius* which implies ‘blossoming’. This is alluded to *Florentia*, a Roman martyr. If there is any blossoming in hurricane events, it must be linked to newsworthiness, and the headline they generate or attract.

Unlike the others above, ‘Harvey’ is more than just a masculine name, it is a family name, from the Old Breton lexicon, *Huiarnviu*, meaning blazing iron. However, in the anglicised sense, Harvey has a modern antecedent. The main signification here is the adjective ‘blazing’, which is, by inference, connected to the headline of the news. In this case, however, it is patriarchal in nature, implying that disasters take over the headlines of news outfits when they occur. Lastly, the name Hurricane Irma is feminine, but, in its origin, from Old German ‘*Irmin*’, meaning world, it is used as root for other words to imply universal. In this case, naming the hurricane as *Irma* is iconic to the context. Hydraulic disasters happening around the world.

4.3.2 Name signification of volcano

Unlike hurricanes, which have different occurrences over time, requiring separate names, volcanos are either spasmodic or frequent reactions traceable to specific mountain locations in the world. The significations in the names are mythological and (or) etymological. The names do not change, because they are the names attributed to the mountains. The Department of Mineral Sciences, National Museum of Natural

History, Smithsonian Institution, in Private Policy (2013) provides a comprehensive list of the names of active volcanos. They are represented in Table 4.2.

Table 4.2. List of Volcanos and their locations (*Source: Private Policy, 2013, Global Volcanic Programme*)

Volcano	Location
Kilauea	United States
La Palma	Spain
Pavlof	United States

Copahue	Chile-Argentina
Rincon de la Vieja	Costa Rica
Great Sitkin	United States
Semisopochnoi	United States
Merapi	Indonesia
San Cristobal	Nicaragua
Lewotolok	Indonesia
Sinabung	Indonesia
Karymsky	Russia
Sarychev Peak	Russia
Sangay	Ecuador
Tinakula	Solomon Islands
Karangetang	Indonesia
Nyamulagira	DR Congo
Kadovar	Papua New Guinea
Ol Doinyo Lengai	Tanzania
Aira	Japan
Sabancaya	Peru
Ebeko	Russia
Nevados de Chillan	Chile
Langila	Papua New Guinea
Masaya	Nicaragua
Tofua	Tonga
Pacaya	Guatemala
Villarrica	Chile
Volcano	Location
Nevado del Ruiz	Colombia
Saunders	United Kingdom
Manam	Papua New Guinea
Semeru	Indonesia
Etna	Italy
Bezymianny	Russia

Reventador	Ecuador
Ibu	Indonesia
Popocatepetl	Mexico
Suwanosejima	Japan
Nyiragongo	DR Congo
Fuego	Guatemala
Bagana	Papua New Guinea
Sheveluch	Russia
Erebus	Antarctica
Erta Ale	Ethiopia
Stromboli	Italy
Dukono	Indonesia
Santa Maria	Guatemala
Yasur	Vanuatu

4.3.3 Naming of flood

These are named according to states or countries in the indigenous African contexts. It is a possessive style, indicating that every disaster belongs to, or should be claimed by the state, and thus, the state is supposed to be the first responder to such disasters. But this may not always be the case. In some instances, the state agencies or government always call for the federal government to respond. Some of the named states where flood

disasters have occurred between 2005 and 2020 are Akwa Ibom, Bauchi, Benue, Borno, Cross River, Delta, Kaduna, Kwara, Nasarawa, Yobe, Zamfara, Jigawa and Kastina, among others. The implicature is that in describing flood disasters in Africa, one would have to consider, as part of the conditions, the year the disasters occur. However, restricting it to only the state may lead to misapprehension, since in some states, disasters occur every year.

4.4 Framing semiotic features and disaster

4.4.1 Activisation in disaster framing

The activated statement is focused on the performer agent in the statement. In this case, the agent that performs the action is attributed to the role of grammatical subject. In the material process, it occurs when disaster is the actor, in the mental process, it acts as the 'senser', the 'behavior' in the behavioural process, as well as the front agents of the other processes. Activisation, as a strategy, is used to place emphasis on the impact of disasters. A few of these are analysed below.

Excerpt 24

- (lv) Michael is now a tropical storm
- (lvi) The storm will kill you... The storm already killed more than 100 people Haiti

The excerpts above are examples of the use of activation in reporting the activities of ecological disasters. Sample (lv) of excerpt 24 is in the attributive process. The focus, in the case of the attributive clause, is technically on both the attribute 'a tropical storm' and the attributed, 'Michael'. This is because the two levels of argument express the conditions of disaster. Excerpt 24, sample (lvi) is in the material process. It is used to prioritise (emphasise) the force of the storm, particularly its destructive ability. The storm is the actor, while the goal, which is less foregrounded, is the pronoun reference. The same thing is seen in the second clause. The only addition is the mood adverb, 'already', which refers to time, and the certainty of the reported act of 'killing' to affirm the destructive ability of the hurricane.

Excerpt 25

- (lvii) Coastal flooding should be known, it should be expected in Bayelsa, Rivers, Delta, Ondo and Lagos state... (REP-FLD/CHNLSTV06)
- (lviii) Floods from rainfall and overflowing dams have caused the river Niger to stretch its bank... (REP-FLD/CHNLSTV07)
- (lix) A volcano tormenting Guatemala has claimed dozens of life... (REP-VOL/CBS08)

Activisation in excerpt 25, sample (lvii) is represented in the mental process, using the cognitive verb of knowing. In this case, the senser 'coastal flooding' is emphasised at two levels: first, in the participant-process relationship, and second, lexically using the neutral pronoun, 'it'. In excerpt 25, sample (lviii), the behavioural process is used to foreground the activisation process. Although this may come up later, the behavior, which is centred around the 'flood', has been nominalised. This phenomenon sequences to the material process, which is used to capture the after-effect of the flooding in the 'goal'. In sample (lix), the material process is also used, with the nominalization of the form of disaster, 'a volcano' used as the 'actor'.

Excerpt 26

- (lx) deadly Hurricane Mathew pummeling the Central Florida coastline, already claiming at least four lives... (REP-HUR/CBS09)
- (lxi) Flood level has risen in Lokoja, Kogi State... (REP-FLD/CHNLSTV11)

In excerpt 26, sample (lx), there are two behavioural processes, which are locked in the parataxis clause. Both clauses share the same behavior, which is 'hurricane Matthew'. The processes 'pummeling' and 'claiming' are used as parallelism, and this further relates to the iconicity of sequential order. The expression focuses on the movement and destruction of the 'behavior'. Excerpt 26, sample (lxi) is also in the behavioural process. The behavior is 'flood level', which is the area of focus in the clause. In all the instances where the representation of disaster is activated, the presenters or reporters valorise, directly or indirectly, such disasters. This implies that they make it look more important than other significations in the statement, foregrounding, in the process, consequences and intensity of the marked disaster.

4.4.2 Passivisation in disaster framing

This is when the disaster is deemphasised or its effects or consequences are delayed, making the disasters less affective, or tormenting. In other words, the reporters decided to use passivised statements, which is the template style for news reporting, when the emphasis is on other agents rather than the disasters. The agents that suffer from disaster events are as important as the events themselves. A few of these instances are analysed below.

Excerpt 27

- (lxii) Schools and places of worship are also affected by this latest flood (REP-FLD/CHNLSTV16)
- (lxiii) ... we were badly affected with the flood (REP-FLD/TVC17)
- (lxiv) many more people will be affected... more and more support will come from the federal government... (REP-FLD/TVC21)

The examples in excerpt 27 samples (lxii), (lxiii) and (lxiv) show instances of passivisation. It is obvious that in each of these excerpts, the disasters themselves are less emphatic. The highest emphasis is placed on consequences. Another significant thing that can be observed in the respective excerpts is that the same process – verbal signifier, ‘affected’ is used to reflect on the impact of the disasters in the behavioural process. The difference, however, is in the use of mood and modal adverbs, which mark intensity. The adverb ‘badly’, in sample (lxiii), foregrounds negative consequences, bearing in mind that there could be positive effects too. In excerpt 28, sample (lxiv), the adverb ‘more’ is used numerically to elevate the scope of the behavior, while the modality of certainty ‘will’, is epistemic of the effect of the flood will be more.

Excerpts 28

- (lxv) Yes, the damage has been caused... over 110, 000 were displaced (REP-FLD/TVC22)
- (lxvi) Farmlands are also affected by the rampaging flood. The whole farms are submerged by water. (REP-FLD/TVC Many people are stranded right now
- (lxvii) The Niger, the Benue, the Sokoto River, Anambra, Imo, Cross River, Osun southwest and several other sub basins of the country would be affected.

Excerpt 28, samples (lxv), (lxvi) and (lxvii) present instances where there are disasters, serving as the logical subject, the actor. In these instances, it is hard to tell the disasters causing havoc without considering the entire co(n)texts. The focuses are on disaster

consequences, which include ‘damage’, ‘affected farmlands,’ and the affected states., which, in nature, the ‘goal’. In this case, they have been co-opted to serve as the grammatical subject in the clause. The processes – signifiers ‘submerged’, ‘displaced’, and ‘affected’ are used to emphasise the plight of the people.

4.4.3 Nominalisation in disaster framing

The process of nominalisation is building actions and complement around the nouns, in this case, disasters. There are different levels such as phrase, clause, appositive and predicative nominalisation. Disasters are nominalised for the purpose of emphasis and identifying actions that are related to disasters. In another instance, disasters are nominalised to create reciprocal or corresponding actions or descriptions associated with them. Nominalisation, in most cases, is represented as a group phenomenon.

Excerpt 29

- (lxviii) The storm surge from the sea on top of the relentless rain that we are having... (REP-HUR/CHNLSTV01)
- (lxix) We are covering again two storms around the globe. Here, of course, in the United State, and the storms that is hitting the Philippines...

In excerpt 29, sample (lxviii), there is nominalisation of the head word. The nominalised entity here is the noun ‘storm surge’, as both lexical items could be taken together. The nominalisation strategy employed here is phrasal. The expression following the prepositional phrase is also nominalised, using the clause predicative, set up by the verbal group, ‘we are having’. While the latter is used as complement to the noun, particularly identifying a spatial location, which is ‘seaside’, the latter clausal nominalisation is used to, articulately, present an action that points to the existence of the existential process, which is the phrasal indicative clause, at the latter part of the utterance. In sample (lxix), the phrasal and clausal nominalisation system are maintained. The conceptual function of enumerating is used as part of the significations. The cardinal adjective, ‘two’ in the clause to give numerical value to the object. The phrasal entry, ‘around the globe’ is used to qualify the phrase, while the conceptual function of representing place is vastly used for the purpose of profiling locations.

Excerpts 30

- (lxx) it was the strongest tropical system anywhere on the planet for 2018... (REP-HUR/CNN02)
- (lxxi) Michael is now a tropical storm barring through the Carolinas.
- (lxxii) It made landfall as a category four (4) hurricane, almost category five (5), packing winds up to about 150 miles per hour, Strongest storm to ever hit the *US*, almost 50yrs... (REP-HUR/CNN03)
- (lxxiii) Officials using severe warnings to urge coastal residents to leave... (REP-HUR/CNN04)

Excerpt 30, sample (lxx) overtly indicates nominalisation of a disaster situation, which is used as complement of the subject, the neutral reference pronoun, 'it'. Disaster here is denotatively represented as 'tropical system', a storm that has exceeded 135mph. This is nominalised using an adverbial, the conceptual functions of representing time and prioritising. The nominal marks off the 'tropical storm' in comparative terms to other storms that have occurred that same year. In excerpt 30, sample (lxxi), the tropical storm is nominalised, using a verbal process. In this case, there is the representation of action, particularly the attributive act of the hurricane or tropical storm. But the word 'barring' is fossilised, that is, used out of context. In an actual sense, it implies an exception. But in the context of use, in this excerpt, it expresses a violent movement. In sample (lxxii), the speaker adopts a unique form of parallel nominalisation, using adverbials, verbal phrases, and adjectival phrases, all of which are used in the appositive case. Nominalisation here is used to achieve several things, first, it is used to achieve intensity in equating the 'storm' between 'category four' and 'category five'. This subsequently foregrounds the intensity of the disaster.

The reporter's intention is to portray how terrible the situation of the storm was. The verbal process is introduced into the nominal group, for the purpose of achieving the conceptual function of enumerating and describing. Here, the reporter reiterates the basic conditions for determining the categorisation of the storm, which is measured in terms of distance and time: '150 miles per hour'. Lastly, the adjectival nominal is used to compare disasters, with respect to action and time. The temporal '50 years' compares all the hurricanes in the last 50 years. In sample (lxxiii), the subject is nominalised, using the adjectival process. The emphasis is on the adverb 'severe', which technically marks the intensity of the imminent disaster, which is also signified by the adjective 'warnings.'

4.5 Symbolic-Metaphorical framing of disasters

One of the notable framing or discourse strategies used in reporting disasters is conceptual metaphor. These are co-opted from conceptual elements and figurative significations, telling the gravity and consequences of disasters. The source codes of the metaphors have a one-to-one relationship with the target and metaphoric frames created. They include conquest, possession, strategy, chase, change, terror, war, journey, destroyer, and visitation. Fig. 4.2 is a model showing the representations of conceptual metaphors in the news reports selected for analysis. Thereafter, each of them is discussed in a different subsection.

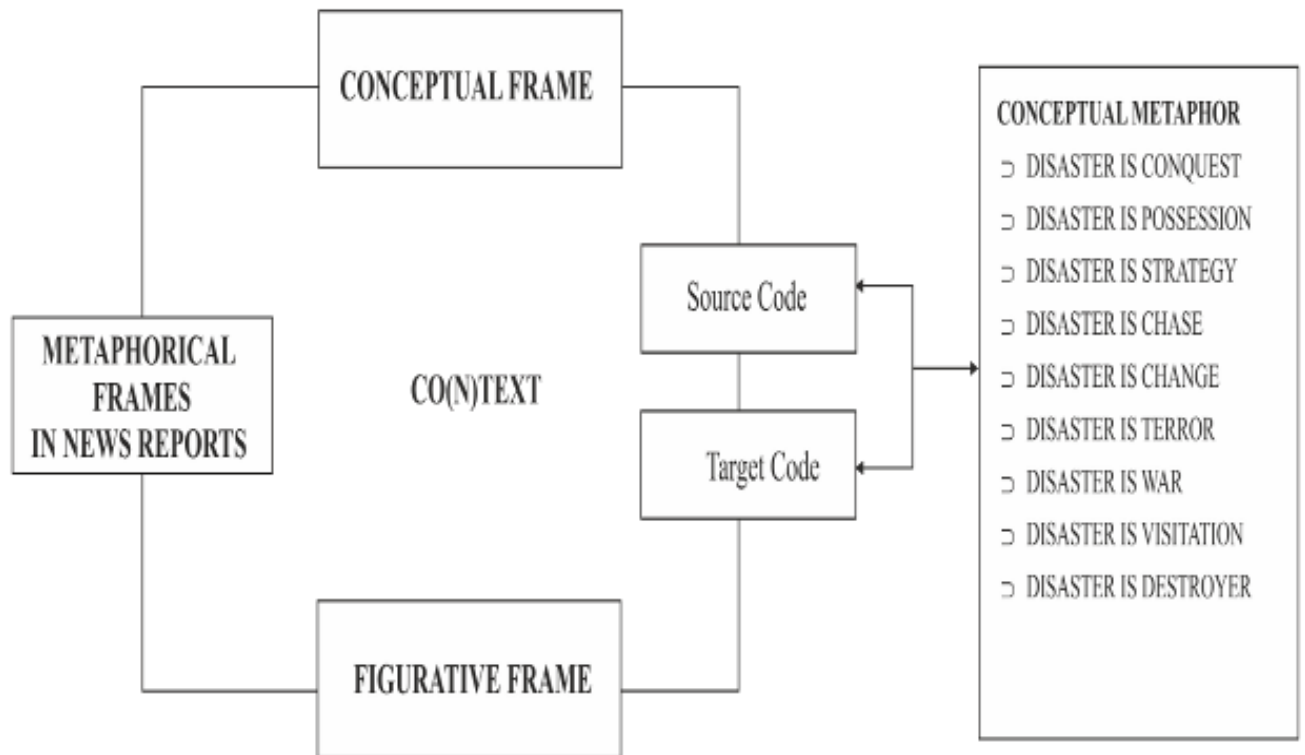


Fig. 4. 2 Metaphoric frames in news reports

Source: Researcher (2021)

4.5.1 Disaster is conquest

Disasters are often metaphorised, using battleground, contest, and take-over significations as source domains. In instances where DISASTER IS CONQUEST, reference can be made to people contending with disasters and their impacts, or the displacement of people because of failure to curtail or overcome the forms of disasters represented. Instances of these are presented and analysed below.

Excerpt 31

(lxxiv) Some people might have fought well... It is such a strong storm system, it is moving slowly, what we can say with certainty, is over the next several days, we're talking about a multi-day event, with heavy rains, with great deal of flooding, with strong winds... (REP-HUR/CNN01)

(lxxv) Be sure that you do not put yourself in greater jeopardy by trying to return too soon... (REP-HUR/CBS09)

There are different significations of conquest in the excerpts above, beginning with sample (lxxiv) of excerpt 31. For instance, the source code in the opening statement is 'battleground'. In the metaphorical sense, disaster is presented to be in contention with 'people', using the verb 'fought'. The inference is that in a contest, or a battle there must be a winner; in this case, the connotation is that the hurricane has conquered the victims. This is the basis for the use of the modality, 'might', implying condescension, and defeat. In the following clause, conquest is underscored using the adjective 'strong storm', from the source code of strength. The emphasis here is on the 'storm', which is qualified by the adjective. In contrast, the storm is moving slowly. But the adverb, 'slowly' marks a process, with 'certainly' and the temporal, showing the length of time that the conquest of the hurricane will 'last', as lexically marked in the excerpt. Synonymy is used to reinforce the source code, which is 'strength'. The adjectives, 'heavy', 'great' and the repetition of 'strong' to qualify 'rain', 'deal' and 'wind' respectively indicate the conquering ability of the hurricane.

Excerpt 31, sample (lxxv) adopts the same source code, 'strength', in this case, to mark vulnerability of the people, who have been conquered and displaced from their homelands by the hurricane. Displacement is the biggest indication – signification of conquest, as seen in the extracts. The only reason a people can leave their homeland is if the impact of the disaster, in this case, hurricane is insurmountable.

Excerpt 32

(lxxvi) Residents here appear overwhelmed with the water almost at kneel level, right inside their homes. Others manage to scoop out the water with frustration written all over their faces... Learning couldn't take place; so, we had to ask the children to go home... the heart of Yenagoa, its main entrance has been overrun by the rising water... (REP-FLD/CHNLSTV16)

In excerpt 32, sample (lxxvi), the metaphorisation of conquest is verbalised, using 'overwhelmed', which arises from the source code of victory or covering. In this case, it literarily means to subsume. As implied in the report, the flood has subsumed the school to the extent of reaching the 'kneel', enough to force the people out of their homes and schools. It also conquered every of their attempts to continue academic work. The negative polarity in the modality of certainty is used to show condescension, or defeat. The concluding part of the excerpt uses synonyms to address the notion of conquest, and the source code, which is victory, using the verb 'overrun'. The entire city has been taken over by the flood. So far, as seen in the two scenarios presented in both groups of excerpts, the conceptual metaphor has been the most viable form of metaphoric frames; and the source codes have been co-opted from deictic concepts. These are directly, indirectly, and inferentially marked in the excerpts.

4.5.2 Disaster is Possession

The direct inference in possession is to take over something, which is dominantly reflected as the source code, in instances where DISASTER IS POSSESSION. In some cases, disaster is indexed as the next process after quest, while in other cases, it is marked as the consequence.

Excerpt 33

(lxxvii)The Fuego Volcano stole some attention from Hawaii's Kilauea, whose dramatic eruptions have captivated the world for weeks. Thankfully, no one has been killed there... Kilauea's lava however is still swallowing homes there... (REP-VOL/CBS08)

Except 33, sample (lxxvii) reflects the use of a symbolic metaphor, at the concluding part of the excerpt. The act of possessing something is signified, generally in the excerpt, using three source codes, all of which are verbalised. First, the material process, in the first clause, has disaster as the 'actor', the source code, which is in the verb 'stole', signifies the process of taking or seizing something either forcefully or authoritatively

from someone; in this case, the disaster has taken over media attention. The process also shows the personification, and the contention between two bidirectionally named disasters, ‘*Fuego volcano*’, which is the eruption of the volcano, and ‘*Kilauea*’, which is the lava that is momentarily possessing farmlands, roadsides, and houses, claiming superiority and the right to attract newsworthiness. Another synonym for ‘stole’, in representing possession is ‘captivated’; and this is presented with another source code used in representing disaster as possession. This is the litotes ‘dramatic’. The inference here is that the consequence or effect of the volcanic eruption has been underplayed – reduced to mere entertainment. This is justified by the reporter in the following clause, using the material process in the negative polarity. The sentence foregrounds ‘no one’, which is locked in the negative, as the actor, to indicate that the disaster has possessed places and not lives. The victims consequently are still in possession of their life.

Lastly, the conceptual metaphor, DISASTER IS POSSESSION is co-opted from the source code of material consumption. This is lexically symbolised, using the verb ‘swallowing’ in the continuous form, to also index the earlier contention between the two disasters for media attention, that is newsworthiness. The fact that it is still happening at the time of reporting makes it more newsworthy in line with the conditions for newsworthiness, the higher the impact, the more likely it attracts attention in the news (Galtung and Ruge, 1965).

Excerpts 34

- (lxxviii) The compound is flooded, the classes filled with water. Teachers are swimming in the water. Parents are swimming in water. Pupils are swimming in water... (REP-FLD/CHNLSTV16)
- (lxxix) residents of Idiye village in Makurdi, the Benue State capital, woke up to their homes and belongings submerged in early hour flooding...
- (lxxx) ...we were badly affected with the flood. We vacated the house, which I spent over eight years to construct. We left the house and we were there at the IDP camp for a very lengthy period... (REP-FLD/TVC17)
- (lxxxix) The whole farms are submerged by water. Both cassava farms, farm yams, even human beings. Many people are stranded right now... About 60 houses have already been submerged... From all indications, the water has started increasing (REP-FLD/CHNLSTV31)

In sample (lxxviii) of excerpt 34, FLOOD IS POSSESSION is marked by behaviour processes constructed as epiphora. The source code is directly positioned as the disaster itself, 'flooded', and 'filled', which are considered as synonyms in this regard. The implication or interpretation of this is water has taken over the entire environment. This is consequently marked in collocation with the behavioural process of swimming, in epiphora. The emphasis on 'water' is a feature of reference to the initial signification of the 'classes' being 'flooded', and the relevance input, suggesting that what has possessed the 'classes' is 'water'. In excerpt 34, sample (lxxix), the metaphorisation of flood as possession is also verbalised. In this case, the verb 'submerged' is used to indicate the process of taking over. This is used in the material process, in the transformational statement, where the actor 'flooding' is thematically deemphasised. The goal 'homes and belongings', is emphasised as what was displaced, because of the take-over of the flood. In sample (lxxx), the material process is used to comment on the process of displacement because of the flood taking over their houses. In the previous clause, which is behavioural, the reporter foregrounds the flood as a cataphoric reference to the possessor, and the reason for the people vacating their homes.

The same source code and signification are contained in excerpt 34, sample (lxxxii). But in this case, the victims of displacement and possessions are not only human beings, but also biodiversity, which includes 'farms.' The possessive agent is represented as the 'water', which is put in the behavioural process, as it 'increased', it forced the people to relinquish their homes and be possessed by it.

4.5.3 Disaster is Strategy

The reporters of disasters in online media, present it metaphorically, as a strategist that knows when to attack to record the highest impact or catch the victims unawares. Hence, the dominant source codes that the metaphors are drawn from are 'strategy' and 'plan'. In most cases, the metaphorisation of disaster as a strategist implies that it is consciously directed at some communities or individuals.

Excerpts 35

(lxxxii) We are certainly not fooled by this blue skies. As you can see in the shot behind me. We certainly know what is ahead in the

next 24hrs... with more on the Mangood... (REP-HUR/CNN02)

(lxxxiii) A river of lava and blanket of smoke and ash burying entire communities and catching millions off guard...

(lxxxiv) The challenge we faced is that the volcano has been active and also working with this kind of material which is extremely hot, that makes the work of rescuers even more difficult, because we are talking about temperatures of about 30oc... (REP-VOL/CBS08)

In excerpt 35, sample (lxxxii), the reporter metaphorises HURRICANE IS STRATEGY, using the interface between foolishness and skill. Here, indirectness is used to portray that the 'blue skies' is a strategy to make people complacent that the hurricane will not hit the city. This represents the personified opinion that the hurricane is a 'trickster'; and wants to trick the people to a time that they would be caught off-guard. This is directly linguistically represented in excerpt 35, sample (lxxxiv). In this case, the 'strategy' of the volcanic eruption works, as it attacks at the time that 'millions' were caught 'off-guard'. The consequence of their unpreparedness is indexed in the material process. The goal, which is the 'entire communities' are hit by the disaster, because they were not prepared for it. As seen in sample (lxxxiv), the volcano has been erupting, as implied by the adjective, 'active', unnoticed until it became difficult to curtail. Adjectives are used to foreground and describe the intensity of the volcano, as at the time that it became impossible to curtail. The strategy of disaster, before occurring, is to give warning signs, which the analysts have underscored in excerpt 35, sample (lxxxiv); but the agents in samples (lxxxii) and (lxxxiii) are unable to understand the strategy of the volcano, until it caused havoc.

Excerpts 36

(lxxxv) Eye-witness account say that the rain started at about 4 o. clock in the morning, while most residents were sleeping.

(lxxxvi) We woke up this morning only to find out we're submerged in water, completely submerged in water... (REP-FLD/CHNLSTV16)

(lxxxvii) Residents of Abubakar-Kigo, Banawa, Kudenga, Ganduosa and others, in Kaduna-south Local Government Area, woke up to flooding that wreaked havoc in their homes and farmlands... after hours of heavy downpour,

which began on Monday night, lasted to on Tuesday morning... (REP-FLD/CHNLSTV26)

The conceptual metaphor in excerpt 36, sample (lxxxv) is set up by the temporal – the conceptual function of representing time. The source code here is time. As indicated above, disaster is presented as a strategist, in respect to the time of attack – occurrence; it happens at a time that the victims are caught off-guard. The time represented ‘4 o’clock’ is a time that the people were still ‘sleeping’, as represented in the behavioural process. At this time, there is little or nothing they can do to avert the disaster. The time signification is constant in representing disaster as a strategist in excerpt 36, sample (lxxxvi). Here, a victim is recounting the experience, affirming that they were unprepared for the disaster, or they were not expecting it when it hit that hard. It is, however, ironic that they would be ‘submerged’ in water, before realising that it was raining heavily. However, this is used to represent the intensity of the event, and not to imply the denotative meaning of ignorance.

Excerpt 36, sample (lxxxvii) also has the representation of ‘time’, which is based on the metaphorisation of flood as a strategist. ‘Night’ time and early ‘morning’ are portrayed as the strategic period for heavy downpours that often causes immense flooding. The excerpts represent the opinion that the only strategic time that disasters can occur and be able to make the most consequential impact is between the ‘night’ and ‘morning’ when the community is still asleep. Since disasters are reported in space and time, it can be averred by most of the instances where disasters are reported with great consequences, that they happen ‘night’ and ‘morning’.

4.5.4 Disaster is chase

One of the most significant consequences of disasters is displacement. Floods, hurricanes, and volcanic eruptions often force people to leave their homes, whether temporarily or permanently. The fact that the victims must leave signifies that they have been chased away; and disasters are metaphorised as the chaser. This is vividly represented in the data.

Excerpts 37

(lxxxviii) These residents are fortunate enough to have been evacuated to a camp where living conditions leave much to be desired... (REP-FLD/CHNLSTV07)

(lxxxix) Fleeing for their lives, many say they were caught off-guard... She ran as lava poured into corn field. In another near-by town a distraught mother tells of her escape and her desperate search for her children... (REP-VOL/CBS08)

(xc) But more volcano activity on Monday sends people fleeing again. Residents run down the streets shouting the lava is coming, emergency workers also forced to evacuate the area. Thousands have now been displaced from this area... (REP-VOL/CBS08)

In excerpt 37, sample (lxxxviii), the reporter signifies the act of chasing, using the verb, 'evacuated'. Indirectly, this serves as a synonym for 'chase', but in this case, it does not define the state of one running away but being moved away by way of intention. However, this does not cancel the fact that the victims here have been chased away from their homelands to IDPs camp. The direct implicature of calamity is avoided, while enhancing the people's ability to move. In excerpt 37, samples (lxxxix) and (xc), Disaster as chase is metaphorised directly, using the verb 'fleeing', which serves as a synonym for the source code 'chase'. 'fleeing' marks the iconicity of sequential order, in this case, intensity. It can be used to signify the intensity and (or) urgency of the people running. The process of running is further demonstrated, using the nominal 'escape' as a signification for 'chase'. In the process of carving their escape, they justify the metaphor of being 'chased from their homes or lands. Excerpt 37, sample (xc) puts this in other ways, first in the attributive process, using the source code, 'force', and the material process, with the verb 'displaced'. The implication in displacement is that they have been chased out of their lands, while the previous attributive process shows that the act of 'chasing' them away from their homes is not a sweet experience.

Excerpt 38

(xci) Flood level has risen in Lokoja, Kogi State, as many residents flee their home... Some of those who flee their homes now reside in IDP camps... (REP-FLD/CHNLSTV11)

(xcii) When heavy rains caused the river to cross their banks in North-Central. Over a hundred thousand indigenes had to flee their homes... (REP-FLD/TVC23)

- (xciii) Every year, flood dey pursue us for here. Some house don comot sef. Every year... becos of water, we dey comot am... (REP-FLD/CHNLSTV27)

Trans. Flood keep chasing us from our home; you can see parts of the house keeps eroding every year...

Excerpt 38, samples (xci) and (xcii) reiterate the same signification for metaphorising DISASTER AS CHASE. This is the use of the allusive verb 'flee'. This alludes to the middle English, and the bible lexicon, where it is used to express an urgent situation of chasing something. Fleeing homes and possessions is a regular or customary practice to signify the impact of every form of disaster. In all cases where people 'flee' there is equanimity of focus on the act of chasing and the intensity of the disaster. For instance, in sample (xcii), the behavioural process is used, marking the 'flood' as the behavior, while in excerpt 38, sample (xci), it is represented in the material process; once again, the 'flood' is used to perform an indirect consequential action. It is affecting something that is consequently affecting another, and directly performing the act of chasing. In every instance where disaster is metaphorised as chase it is represented as the verb (process) in the material clause. The same is replicated in the piginised expression in sample (xciii) in excerpt 38.

4.5.5 Disaster is change

Disasters change from one position or state to another, before they become calamitous. Hurricanes, flooding, and volcanic eruption happen progressively, changing from one condition to another until they become enormous and begin to cause great impact or consequences. In another perspective, disasters are represented as products of change, precisely climate change. This is not only a school of thought, but an empirical, environmental, and metrological argument. For instance, the United Nations Environmental Programme (1998) puts it that climate change is responsible for depletion of the Ozone Layer, which causes heat, discomfort and other disasters and consequences.

Excerpt 39

- (xciv) ... don't get caught up in the category. What do we mean by that, well, the storm came in, it was initially category 4; it dropped to 3 dropped to 2 became a category one... (REP-HUR/CNN01)
- (xcv) We know there is climate change we know there is climate change, we know there is global warming but what are we

doing with our vegetation the vegetables we are cutting down the tree... (REP-FLD/CHNLSTV13)

(xcvi) But a lot of issues, climate change, human activities, anthropogenic activities, and even physical developments, and all that, they are all adding to the intensity and eh... it's becoming more serious and more serious... (REP-FLD/TVC15)

(xcvii) However, climate change sets the stage... in terms of hurricanes, water temperatures are warm, at least, a couple of degrees above normal. And since 1900, water temperatures in the tropical Atlantic have gone up by 2° Fahrenheit.

The excerpt 39 shows the position of news reporters and presenters about disasters and the changing climate. 'Don't get caught up in the category' is an informal code that is used to refer to the changing state of the hurricane, which is analogically presented in the following sequences, in the parataxis clause. In this case, the changing state of the hurricane is presented in an anticlimax. The opening catch phrase gives an inference that the change in the status of the hurricane does not mean that the raging or looming impact will reduce in any way. But, no doubt, the intensity of the disaster is changing. In excerpts 39, samples (xciv) and (xcv), reference is made, denotatively, to the concept of 'climate change' as the cause of disasters in recent times. The excerpts are presented in analogical sequences, naming conditions that are bidirectionally connected to 'climate change'. The inference is that climate change, by itself, does not cause disasters, rather, it triggers the sequence of actions, and causatives, which in turn spark disasters. This is the inference in excerpt 39, sample (xcvi), which represents the changing condition – 'temperature' in the 'Atlantic'.

Excerpt 40

(xcviii)...first, and foremost, what you must acknowledge is that the environment and the climate is changing. That is fundamental. It's so easy to depict that, in the sense, you know, this year, the sun was a lot hotter than last year. You know that the intensity of the rainfall is a lot more than it was last year or the presiding year. So, that the climate is changing because of global warming. And because of that, we need to position ourselves where we need to begin to adapt to these changes. You understand, and then put in place systems processes, and structures to help us mitigate the effects of these changes. (REP-FLD/TVC23)

Excerpt 40, sample (xcviii) states, in the denotative sense, that ‘the environment and the climate is changing’. The implication is that the changing climate is responsible for the change in circumstances which are analogically presented in the excerpt. Climax is used to present a sequence of comparative adjectives, as seen in ‘hotter’, and ‘a lot more than’; these are used to describe parallel situations and acts that are connected to the effect of the changing climate. Here, it is implied that disaster is the cause of the intensity of the sun and the rain. Another signification for climate change in the excerpt is ‘global warming’, but this is lexically presented as the cause of ‘climate change’. The excerpt represents time, which is also inevitable, in relation to change. Changes are referenced to time. As each year drifts away, the climate keeps changing, and the factors causing disasters keep rising significantly, as implied in the excerpt.

4.5.6 Disaster is terror

The metaphorisation of DISASTER AS TERROR is linked to both the effect or consequence of disaster, and the intensity or gravity of the hurricane, flood and volcanic eruption that are at the heart of disasters. As terror, disasters are represented as dangerous entities, with killer instinct, as linguistically signified in the excerpts below.

Excerpts 41

- (xcix) it’s still an extremely powerful storm system. Many of the countries, north, are reporting rising flood waters, flying debris, and damaged building. It’s still a monster system...
- (c) But several days ago, it was THE STRONGEST tropical system anywhere on the planet for 2018... I have to tell you, from my perspective, it was so terrifying to look at it. (REP-HUR/CNN02)
- (ci) Michael is now a tropical storm barring through the Carolinas... Strongest storm to ever hit the US, almost 50yrs now look at that wind, right there, now! Hundreds of thousands of people across Georgia, walking up to see the total devastation. You see this school right there, completely destroyed. (REP-HUR/CNN03)

HURRICANE IS TERROR is signified in the denotative sense, in excerpt 41, sample (c), using the nominal, a ‘tropical storm’. This describes the nature of the storm leading to the disaster. The literal meaning is that it is a violent wind – storm, which has destructive tendency. The conceptual function of naming is used to give the hurricane a masculine frame. ‘Michael’ is personified as a living ‘being’, giving it the ability to perform the destruction reported. The destructive ability of the hurricane is juxtaposed in the

attributive process in samples (c) and (ci) of excerpt 41, using the comparative adjective, 'strongest'. This means that the storm is given so much 'power' to be capable of causing havoc, which is the content of the news report. The conceptual-textual function of representing time and place, as seen in the temporal and spatial indexes 'fifty years', and 'US' respectively. The terror and destructive ability of the hurricane is lexically portrayed, using the conceptual functions of naming, and describing, in the nominal 'total devastation', and adverbial 'completely 'destroyed'.

DISASTER AS TERROR is signified in the excerpt 41, samples (c) and (cxix), using descriptive adjectives such as the adverbial 'extremely powerful' and the comparative adjective 'strongest'. Both instances have the conceptual functions of describing and emphasising. 'Strongest' is emphasised here to mark the destructive ability of the hurricane, which has been previously marked in sample (cxix), using the function of representing action. The excerpt gives a description of terror in a progressive manner, that is, rising flood 'flying debris' and 'damaged building'. Excerpt 41, sample (c) concludes with a symbolic representation of the hurricane disaster as a 'monster system'. This is a synonym for the source code 'terror' that underlies the metaphorisation of Disaster as terror.

Excerpts 42

- (cii) This situation portends danger for Nigeria... The agency warns, these values... are sending a strong signal to dwellers within the flood plains to relocate immediately to safer and higher grounds. (REP-FLD/CHNLSTV06)
- (ciii) The sound of the rains automatically gives a soothing relief from the scorching sun and dryness of the environment. However, it is more a nightmare for some parts of Nigeria than a blessing... (REP-FLD/CHNLSTV12)
- (civ) Rising water levels in Amassoma is the cause of concern for the people of the community... from the river and rain forest, the waters are flowing into their homes, destroying properties and posing threat to lives... (REP-FLD/TVC20)

The conceptual function of naming is used in sample (civ) of excerpt 42, citing the disaster 'situation' as 'danger', which is in the denotative sense. The impact of disasters is often obvious, as represented in the analogical sequence in excerpt 42, sample (ciii). The conceptual function of contrasting is used in sample (cii). In this case, contrast is established between the spatial locations. While some people are enjoying relief, because of the rain, some are being victimised. Thus, the same rain that benefits some is

pain and terror to others. The symbolic metaphor, ‘nightmare’ is used, as synonym, to describe ‘terror’. The denotation in nightmare is a state of immense fear and terror. The signification of ‘terror’, as deduced from the excerpt, is an intensified state of fear. The implication is that there is need to fear and revere rainfall because it has the potential of causing ‘flood’ disaster, which is capable of wrecking destruction.

4.4.7 Disaster is war

The metaphorisation of DISASTER AS WAR is closely connected with the previous representations on DISASTER AS TERROR. But in this case, it is co-opted from ‘war’ lexicon, as source code, while reference is made to certain activities that signify battle or rivalry.

Excerpts 43

- (cv) They just do not know the extent of the damage yet... They were prepared for the storm of this magnitude to hit... We are seeing the early pictures; we know that there is debris storm across road. We know there are some down trees, damaged small building... There is damage to a regional airport... (REP-HUR/CNN02)
- (cvi) We have to prepare for a direct hit... The storm will kill you... The storm already killed more than 100 people Haiti, there hit the Bahamas this morning with stinging wind and heavy rain, high winds and flying debris, storm surge and coastal flooding... (REP-HUR/CNN04)
- (cvii) In Haiti the destruction is severe officials warning of a life and death situation... A hurricane warning does remain in effect for this area and with a capital city largely dodged a bullet, there are some rural areas here that are just absolutely devastated... We can see the river absolutely raging... (REP-HUR/CBS05)

The metaphorical frame in excerpt 43, sample (cv) is hinged on the register taken from battle or war lexicon, using the verb, ‘hit’. This gives the inference of disasters making their expected impact or result. In the register of war ‘hit’ implies reaching the required target. It is a collocating action to the noun ‘bullet’, in excerpt 43, sample (cvii), which is used directly to mark the gravity of the hurricane, in terms of impact. A ‘bullet’ is mainly meant to maim or kill an enemy in battle. The inference here is that disaster is at (or has declared) war with communities, and the target is to kill or maim, which can only be justified by destruction of any kind. The reporters or presenters justify the context of war in the excerpts, using different significations. For instance, in sample (cv), there is the signification of spoils of war, using the conceptual functions of enumerating, ‘down

trees’, ‘damaged building, and regional airport’, while in sample (cvi) of excerpt 43, there is the conceptual function of representing action, which is also in the epistemic modality, ‘will kill you’. This defines the scope of disaster is war, and it aim is ‘killing’ its victims. This is also confirmed in the following analogical sentence, stating that ‘a hundred people’ have already been killed, by the storm.

Excerpts 44

- (cviii) Heavy rains in 2012, triggered extension flooding in Cameroun, Chad, Niger, Nigeria, and Senegal, with hundreds killed, millions left homeless and vast areas of farmlands in undated. In many of these countries, the flooding was the worst in years, 1.3million Nigerians were displaced and 431died in what authorities said was the worst flooding in over 40years... (REP-FLD/CHNLSTV06)
- (cix) A volcano tormenting Guatemala has claimed dozens of life and emergency crews are scrambling to keep the death toll from rising... (REP-VOL/CBS08)
- (cx) I think this is going to be the main threat, it has been and it will continue to be. Yes, there’s a potential for an explosive eruption... (REP-HUR/CBS10)

The excerpts above contain other forms of significations that underscore the context and metaphor of ‘war’. These include the conceptual function of representing action in ‘triggered’. Connotatively, this marks the process of shooting, that is unleashing terror and consequences on the named locations, where ‘flood’ disasters are reported. Other verbal significations include, ‘killed’ and the collocation, ‘died’, both indexing consequences of ‘war’, in this case flood disaster. Another signification of war in sample (cviii) is refugeeism. Events of war cause people to be displaced. Excerpt 44, sample (cix) reports, in an analogically personified and metaphorised sequence, the effect that disaster has had. The material process is used to foreground the actor, ‘volcano’, which has ‘claimed’, in other words ‘killed’ dozens of lives. The implication in the plural ‘dozens’ is that the least number in the signification is twenty-four (24). This marks gravity as the consequence of disaster. The excerpt adds to the lexicon of DISASTER AS WAR, the verb ‘tormenting’, which is in the progressive form, giving it an affective position. Excerpt 44, sample (cx) uses another signification, which is considered as a weapon of mass destruction, in terms of disaster. This is ‘explosive’. In war situations, explosives are used to cause mega-impacts.

4.5.8 Disaster is visitation

The activities that account for disasters are reported as seasonal occurrences. For instance, there is hurricane season, in the same way that there is the rainy season, which culminates in flooding. The fact that these disasters ‘come and go’ implies their representation as periods of visitation.

Excerpts 45

- (cxi) Coastal flooding should be known, it should be expected in Bayelsa, Rivers, Delta, Ondo and Lagos state. When the sea rise, what are we to expect... (REP-FLD/CHNLSTV06)
- (cxii) What I know about this flooding is just that it comes every year to some levels, but the one we experienced of 2012 is more than this... (REP-FLD/CHNLSTV11)
- (cxiii) The truth is that hurricanes will continue to come; they will continue to be a natural phenomenon. We are not going to run away from it... (REP-HUR/TVC18)

The excerpts above metaphorise FLOOD/HURRICANE AS VISITATION, using source codes that describe the act of visiting. For instance, the source code in excerpt 45, sample (cxi) is expectation. The fact that they are in a ‘coastal’ area signifies the inevitable visitation of ‘flooding’. In this case, there is the conceptual function of representing action. Here, the flood is personified to be foretelling or announcing its visit to the region. DISASTER IS VISITATION is represented in parallel, in structure, to another act; the flood is ‘expected’ to visit ‘when the sea rise’. The nominal ‘sea’ is referenced to ‘coastal’, while ‘flooding’ flooding is indexed to the rise of the ‘sea’. In excerpt 45, sample (cxii), disaster is reported as a regular visitor. There is the conceptual function of representing time in the adverbial ‘every year’. The denotative inference is that disaster ‘comes’ ‘every year’. This is further signified in excerpt 45, sample (cxiii), representing the action that, in this case, the ‘hurricanes’ is an annual visitor, so it should be expected. The presenter puts it in the existential process. ‘Hurricane’ is represented as a ‘truth’, and the fact that it will continue to occur is parallel ‘truth’.

Excerpt 46

- (cxiv) As the rain comes, we experience the first rain towards the South, then the rain moves towards the North. That is when we have our own August break here. The August break is

about going.so, the rains are coming back. But mind you, all those rains that have uh... uh... falling up North, they will end up in the flood plain (REP-FLD/TVC15)

- (cxv) ...so that when these rains are coming, it is projected, and people can act accordingly, before it wreaks havoc... (REP-FLD/TVC22)

Excerpt 46, sample (cxiv) shifts focus away from the ‘flood’ to its cause. The implication here is that flood is not an occurrence, until it is enhanced by ‘rain’; and it is the rain that is the visitor. However, the rain is not regular; there is always a break, which is represented in the conceptual functions of representing time and naming. A month is cited as a period when it is expected that the visitor will take a rest. The rain is personified here as a visitor who knows when to visit and when not to visit. The same signification is contained in sample (cxv), the lexical input for visitation, ‘are coming’ is used to prepare the minds of the people for the visitation of the rain.

4.5.9 Disaster is destroyer

It is an obvious fact that the effect or consequence of disaster is the destruction of facilities and biodiversity. Thus, metaphorising DISASTER AS DESTROYER is like giving it its real attribute, that is, recounting the wreckage and destruction that it has done, or can do.

Excerpt 47

- (cxvi) Over 200 homes have been washed away, according to the State Emergency Management Agency... (REP-FLD/CHNLSTV12)
- (cxvii) All our belongings, our assets, everything are in water. In fact, we don't know where to start from. We have been packing our things out. But after sometime, we got tired and we had to leave our things... (REP-FLD/CHNLSTV16)
- (cxviii)... the full extent of damage in Florida is not known. Although, at least 3 to 5 million are without power in the state... the damage sustained from Irma would help to rebuilt completely, and could take weeks and not days. The casualty figures, so far, is 28, 3 dead in Florida, 25 in the Caribbean... (REP-HUR/TVC17)

The consequence of the flood in excerpt 47, sample (cxvi) is signified, using the conceptual function of enumerating, in the opening statement. This is the ‘washing’ away of ‘over two hundred homes. It is also a euphemism, which is said to under-report the immense consequence of disaster. Using the nominal ‘Over two hundred’ houses

implies that the havoc caused by disasters is grave. The reporter's use of 'homes', instead of houses, is marked with the inference that the destruction is more than just the facilities or structure; the victims' family life is also affected. In excerpt 47, sample (cxvii), the destruction melted by the flood is directly represented using the conceptual functions of enumerating and equating. 'Belongings' and 'assets', which are enumerated are hyponyms of the same entities. However, not all belongings are assets, which accounts for their separation by the reporter. In sample (cxviii) the metaphorisation of disaster as destroyer is presented, using the source codes, 'spoils and death. This is implied in the nominal 'casualty figures.' The culmination of destruction, which disaster is capable of, is presented as 'death'; this is represented in the conceptual function of enumerating. The reporter uses whole-part reporting system, or enumeration of casualty, with respect to death rate; '28' in total, then '3' and '25' in Florida and Caribbean respectively to mark intensity of the consequence of disaster, while profiling the two regions. One seems to be suffering the effect of destruction more than the other.



Plate 4.23. Representing disaster as destroyer (*Source: CNN*)

Destruction, caused by volcano, which is the actor, in the material process, is metaphorised using the source code 'consumption'. In Plate 4.23, volcanic disaster is symbolised as a consumer, with devouring instinct. The question is, what is disaster

capable of consuming? This is represented in the main clause, which is in the existential process. It has devoured seventy-two people. Destruction of life is also pinned on the adjective, 'dead'. Destruction of the ecosystem is also signified on Plate 4.23 using the overwhelming ash in the background covering the trees and houses. The image is enhanced, using the bird-eye view, giving a vast overview of the extent of destruction done to the ecosystem.

Excerpt 48

- (cxix) No doubt, the figures are amazing, and very sad, five hundred houses destroyed and there are reports of hundreds of domestic animals lost at that particular flood... (REP-FLD/TVC19)
- (cxx) Rising water levels in Amassoma is the cause of concern for the people of the community... from the river and rain forest, the waters are flowing into their homes, destroying properties and posing threat to lives... Properties are being lost already... (REP-FLD/TVC20)

In excerpt 48, sample (cxix) the signification of destruction in disaster reporting is antithetical. There are feelings of amazement and sadness at the same time. Of course, there is relevance in the fact that destruction of properties, life and livelihood, to the victims, causes sadness and sorrow, but to the observers, particularly the reporter, it causes surprise. They are amazed at the magnitude of destruction caused by the disaster. In the sample, DISASTER AS DESTROYER is reflected in the denotative act, 'destroyed', and the reciprocal act of consequence, the loss of 'five hundred houses', and 'domestic animals.' The agent of destruction is represented at the end, which is 'flood. In excerpt 48, sample (cxx), DISASTER IS DESTROYER is signified by the conceptual function of exemplifying. Events of destruction are exemplified in the excerpt, ranging from the destruction of 'properties', which is repeated for emphasis in the following clause, and threat to 'lives.' The latter is a direct reference to the fact that disaster causes fear, which is synonymous with threat'.

4.6 Disaster management strategies in new narratives

This section focuses on the significations of disaster management strategies, both at the level of indigenous communities and the media. It is segmented into two subsections.

The first section discusses disaster response and management strategies in indigenous rural and urban communities as reported in news contents, while the second subsection analysis the news reports themselves as management strategies. News reports are presented in such a way that certain significations suggest disaster management strategies. In view of this, the narratives in news reports reflect or suggest disaster response or reactions to disasters. Among these significations include condescending, relief mobilising, resettling, and reconstructing, rehabilitating, evacuating, alerting, and warning, marking, and mapping, responsabilising, improvising, rescue mobilising, and status monitoring. These are exemplified and discussed respectively in the subsections below.

4.6.1 Condescending

The 21st century climate change discourse foregrounds disaster as an inevitable part of contemporary life. The implication is that disasters will continue to happen in indigenous rural and urban societies. Thus, news presenters, in some cases, represent the suggestion that humanity should, first, condescend, accept this as a reality, and then begin to devise ways of living with it. A part of condescension is to expect that disasters will happen, and to even be witnesses to it. In other words, some news reports show people choosing to remain in the path of disasters for one reason or the other. Most condescend to face disasters because they do not want to give up their ancestral homelands. The excerpts below show instances where condescension is used as a disaster-response strategy.

Excerpt 49

(cxxi) Those who ignored warnings and vowed to stay behind are essentially told, ‘you’re on your own’... But again, officials worry tonight that not enough people are leaving their areas... understand police on the island where you are about to take some extraordinary measures to get people to safety... (REP-HUR/CNN04)

(cxxii) Authorities up and down the coastline urging residence to continue riding out the storm... Really, the best thing now is to just hunker down stay in a safe place... (REP-HUR/CBS09)

The excerpts above reflect different ways that condescension is marked in the data, as response strategy for disasters. The first is defiance to relocate as condescending response, while the second is institutional-motivational condescending response. Certain

linguistic strategies, in sample (cxxi) of excerpt 49, are used to categorically mark defiance; first the adjectival, in the identifying process, represents the act of rejection, that is, 'ignored warning'. The direct inference is that there is looming danger, due to the hurricane disaster, and the people have been adequately 'warned' about it. The act of rejection is parallel or reciprocal to the denial of the authorities to be responsible for the calamities that befall the victims. This is presented in the behavioural process, 'you're on your own'; this is signified in direct speech, in the informal context, for emphasis on the decision of the authorities. The mood adjunct 'but again', in the second clause, reiterates the same thing, the police are trying to get people to leave 'but' they are insistent on remaining in their homes to face the storm. The use of the conceptual function of prioritising, in the adjective, 'extraordinary' is a relevant input for all measures, including force. It is used to present how strong the attempt to warn and relocate the victim was, balancing it with how strong the will to condescend and face the storm is. This is further implied in the verbal process, using the verb 'vowed'. It conveys the process of swearing. Whatever involves swearing shows total unwillingness to bend.

In excerpt 49, sample (cxxii), it is the institution of the state, the management agency that is advising people to condescend and 'ride' the storm, which is a metaphor implying to confront the storm, instead of running away from it. The reporter resorts to using direct speech, to emphasise the fact that the advice is not from the media, but the management agency. The mood adjunct 'really' foregrounds the certainty that the agency is against movement at that time and are strongly pushing for condescension as an immediate strategy. This is presented inferentially in the behavioural process, using the progressive tense, to show that the hurricane disaster is on-going, and a corresponding progressive-condescending action is elicited.

Excerpt 50

(cxxiii) Reports from the State's Ministry of Environment says (Sic) that some of the residents on flood planes have refused to relocate, arguing that flood is seasonal and will come and go. Wao!

(cxxiv) ... despite several appeals to the farmers to relocate the areas to alternative shelters provided for them, they have bluntly refused to leave. According to them, their umbilical cords are buried there... (REP-FLD/TVC15)

Usually, the act of condescending is performed by those who are reluctant or unwilling to leave their ancestral home, and those who think they are stranded and have nowhere else to go. These two positions are linguistically marked in the excerpts above. First, in excerpt 50, sample (cxxiii) there is a negative denotation in the behavioural process. This is in the verb phrase, 'have refused'. The possibility of the inference that they have been warned by the agency, which is represented, using the conceptual function of naming, the 'State's Ministry of Environment'. Inference is drawn from the relevant input that the agency is responsible for environmental issues in the state, including flood disasters, which is the case in this excerpt. Their refusal to leave is also hinged on the conceptual function of representing time. This is also in the existential process. The existent, which is the 'flood' is portrayed to be timely or 'seasonal'. Hence, they have made up their mind to condescend to live with the consequence, and hence, have 'refused' to leave because they hope to get their land back when the period of disaster has passed.

In the following excerpt, there are warning sequences indicating 'appeals'; this is put in the conceptual function of representing action. The conceptual function of naming is also vastly signified, using both nouns and pronominal references. 'The farmers', which is the behavior, in the behavioural process, is referenced by objective and subjective pronouns, 'them' and 'they' respectively. Here, the act of condescending is socio-culturally marked. The inference is that they prefer to suffer the consequence of the flood disaster, to losing their homeland, or relocating from their ancestral home. The weight of their refusal is prioritised and emphasised at the same time. The adverb 'bluntly', modifying the act of refusal, emphasises the seriousness in the act, and this is indexical to the metonymy of their 'umbilical cord', which signifies their willingness to live and die in their native land.

Excerpt 51

(cxxv) The truth is that hurricanes will continue to come; they will continue to be a natural phenomenon. We are not going to run away from it. (REP-FLD/TVC18)

(cxxvi) There is no work for us, because of our farm and our other, our cassava, they are here. So, we cannot leave them like that. This is the only work we have to do here... (REP-FLD/CHNLSTV32)

The same way that flood is a 'seasonal' phenomenon, 'hurricane is also represented as a timely issue, in this case, the conceptual function of representing action is used, in the behavioural process, to mark consistency of the hurricane. The modality of certainty, 'will continue to come', is repeated for emphasis in the following clause. The pronoun, 'they', is an anaphoric reference to the behavior, 'the hurricane'. The consistency of the hurricane is further emphasised, using the conceptual function of describing. It is described as a natural phenomenon, with the inference that hurricane is inevitable, and bidirectional to life. Condescension to live with the hurricane is implied in the declarative statement in the negative polarity. The process, 'not going to run away', represents the opinion, and the conceptual metaphor, that they are determined and strong-willed to bear any consequence that arises. Excerpt 51, sample (cxxv) shows two levels of condescension. The first is to bear the consequence of the flood, while the second is to have other options, in terms of profession. The mood adverb, 'because of our farm', represents the opinion that, as long as their 'farm' is not, totally, destroyed, they can condescend to face the flood. Alternatively, the denotation in the first clause, in juxtaposition with the last clause, represents the opinion that their cleavage to the land is for no other reason than their profession. Hence, if an alternative is provided, they may be willing to move.

4.6.2 Relief mobilising

It has been established that disasters often cause massive – colossal damage to indigenous communities. In some cases, victims lose all they have, and are, in most cases, forced to abandon their means of livelihood. When this happens, the only good way to respond to their plight is to mobilise relief materials for them. However, in most cases in third-world countries, where political officers are largely involved, mobilising relief materials may be for political reasons, either to gain political points or legitimise their position, or win the victims' mandate for subsequent election, which is why they often wait for disasters to happen before responding. Specific instances are analysed below.

Excerpt 52

(cxxvii) ... the minister of state for patrol and resources have taken relief materials to residents in Delta state displaced by

floods... Promising further interventions by the Federal Government to make their lives more comfortable...The state government is however making food and drug available for victims in affected areas...

- (cxxxviii) but within the interim we will first have to ensure that those of them who are here have a means of livelihood in terms of food, adequate water hopefully good medical attention (REP-FLD/CHNLSTV07)
- (cxxxix) FEMA officials and the National Guard preparing to provide relief with state of emergency declared in Florida, Georgia, North Carolina, and South Carolina... (REP-HUR/CBS09)

The difference between the two physical – sociological contexts represented in excerpt 52, samples (cxxxvii), (cxxxviii) and (cxxxix) are clear in terms of mobilising relief materials for victims. In the American context, as represented in sample (cxxxvii), there is no underlying political motif. This is presupposed in the fact that every relief effort is mobilised through the agencies responsible for disaster response, which are characteristically named in the excerpt, the ‘National Guard’ and ‘FEMA’. Apparently, these are governmental agencies, hence there is the inference that most of the funds that are used in providing relief come from or go through the government and governmental agencies. They gather the resources in a common place, so that credit will not be wrongly passed to any single political agent. In contrast, in the Nigerian context, we see government officers and appointees taking relief materials themselves to the victims. In this case, in excerpt 52, sample (cxxxviii), the minister of petroleum, who has no connection with disaster response or management, brings relief materials to the residents. There is the representation of opinion, which is averred by the act of ‘promising’, that he is trying to score political points for the Federal government, claiming to represent it. There is also relevance in the promissory act. The people are gullible and are easily bought with promises, rather than anticipating tangible results. It is also relevant that most of the promises made are only for that instance, to gain political points.

The state government is also involved. Despite having disaster management agencies, it still takes relief materials directly to victims. The implicature is that it wants the people to be able to identify the giver, and mainly praise the effort of the leader. The following excerpt represents the entire scope of the reasons for mobilising relief materials. The conceptual function of enumerating is evident in the minister’s citing of the pitiable

conditions of the people. This further signifies or gives the inference that he understands the situation or the plight of the victims, and the importance of what he has done. As far as promises are concerned, reference is made to the custom of failed promises, especially among the political class.

Excerpt 53

(cxxx) The Katsina State Government says it has spent 60million Naira to provide relief materials to victims of the wild storms and torrential rainfall in the state (REP-FLD/CHNLSTV12)

(cxxxii) And people are just trying to organize themselves to help other families get out. Some other individuals are also bringing food and other items for people who are affected... (REP-FLD/TVC14)

(cxxxiii) When you have an emergency situation, you provide relief, and you also do your documentation. You don't wait to finish documentation before you provide relief for people... (REP-FLD/TVC22)

Relief mobilising can also be for the purpose of propaganda. For instance, the conceptual functions of naming and representing place identifies the spatial index, Katsina State Government, while the conceptual function of enumerating is used, in excerpt 53, to list the acclaimed amount spent. The inference is that, while it is not the responsibility of the government, directly, to plan relief, and since disaster response is the federal government's jurisdiction, the acclaimed fund would be claimed back from the federal. The sixty million Naira claimed as relief material is an exaggeration. In excerpt 53, sample (cxxx) there is mapping of disaster response from individual to corporate responsibility, especially by community dwellers. However, these kinds of excerpts are by individuals, most of whom are victims of the flood disaster, but one way or the other, did not suffer the consequences. Excerpt 53, sample (cxxxii) treats relief mobilising as a matter of priority, here, the conceptual functions of representing action and opinion are evident. The conceptual function of prioritising is used to foreground the fact that disasters are matters of concern.

4.6.3 Reconstructing and Resettling

The aftermath of disasters is always wreckage and destruction of properties, houses, and lands, among other things, and biodiversity of nature. Hence, the most sustainable and long-time response to disasters is to rebuild or reconstruct the facilities that the victims have lost in the process of the disaster. However, before reconstructing, the victims would have to be resettled to other locations.

Excerpt 54

- (cxxxiii) Some of those who flee their homes now reside in IDP camps... (REP-FLD/CHNLSTV11)
- (cxxxiv) You see the essence is for the distressed and affected persons to be able to build back the homes and to return to their normalcy, that's just essence of giving of the relief material you can see that it's just building materials made in of cement and corrugated iron roofing-sheet...
- (cxxxv) we are gonna distribute like 5000 + bags of cement and not less than 500 bundles of corrugated iron sheets, the roofing sheets... (REP-FLD/CHNLSTV13)

One of the most viable means of resettling victims during disasters is the establishment of IDPs camp. This is a settlement where victims can stay momentarily until it is suitable for them to return home. However, this is when they have a home to return to, because in most cases, disasters wreck their homes. In excerpt 54, sample (cxxxiii), the conceptual function of representing time is indexed in the temporal 'now' to show the significance of time; that is, the period of the consequence of disaster and the time they have been resettled at the IDPs camp. Relocation in the text is justified by the verb, 'flee', which is figurative and allusive to biblical references. In excerpt 54, sample (cxxxiv), the consequence of disaster is conceptually represented, using affective words like, 'distressed' and 'affected'; this is a denotative inference that disaster is debilitating. The process of reconstructing is represented in the excerpt, using the conceptual function of representing opinion. The need to reconstruct is indexed by 'returning to normalcy'. The text also represents the difference between the nominals 'relief material' which is a short-term response, and 'building materials', which is the long-term response. The conceptual function of enumerating is used to identify variables of building materials for a long-time response to disasters. This is seen in the nominal 'corrugated iron sheet,' 'roofing sheet,' and bags of cement in samples (cxxxiv) and (cxxxv). These are modified using quantifying – cardinal and numerical adjectives such as, five thousand and five hundred. Fossilisation is seen in excerpt (cxxxv), in the colloquia expression 'gonna'. This is an informal expression, which has been co-opted into the formal context.

Excerpt 55

- (cxxxvi) NEMA should go round to ascertain the damage, the displacement the flood has done. So, I will want them to hasten up whatever actions they have to do, to alleviate those that have already been displaced from their houses. Without delay, they should make sure they release relief materials... (REP-FLD/TVC20)
- (cxxxvii) They (the world bank) are coming in to build some houses for us, ten thousand houses to be exact. So, some of the houses has already been assigned to this area, as a result of what happened... (REP-FLD/CHNLSTV28)

In excerpt 55, sample (cxxxvi), resettling is implied using the nominal ‘displacement’. The fact that they have been displaced gives the inference that they have relocated to a temporary location. It is also clear that the news report is totally built on presupposition and inference. For instance, there is a presupposed meaning in the imperative mood ‘hasten up whatever effort’ and ‘release relief material’. This presupposes that it is the government’s responsibility to help the victims to reconstruct their village, and to recover the things they have lost. The reporter uses the epistemic modality of responsibility, ‘will want them’ to signify this. In excerpt 55, sample (cxxxvii), disaster is used to lobby for reconstruction. Here, there is a direct inference, using the conceptual function of enumerating in the numerical adjective ‘ten thousand’. The epistemic modality of certainty is used, because of the agent involved, ‘the world bank’. Considering that the ‘world bank’ has voluntarily indicated interest, and the credibility of the personnel there is a high possibility that the project will be done. Building houses, in the context of the excerpt, implies that they are building new ones, not reconstructing the ones destroyed by the flood.



Plate 4.24. Representing wreckage of building (*Source: CHNLSTV*)



Plate 4.25. Representing reconstruction and resettling (Source: CHNLSTV)

The essence of the multimodal Plates 4.24 and 4.25 is to reveal, particularly, what resettling and reconstructing means to the State Emergency Management Agency

(SEMA), which is indexed on the overall vests, which is the conceptual function of prioritising, distinguishing them from other individuals, including the victims. To them, it is about showing off the relief materials, rather than the right intention to reconstruct. To justify this, the quantity of materials that is being distributed to the victims, in Plate 4.25, is far less than what they need to reconstruct their homes, going by the destruction indexed in Plate 4.24. The inference is that they (the agents) are merely giving support, the bulk of what is required to rebuild their wrecked homes would still be provided by the victims. Considering that the flood is annual, the opinion that the same condition or process is followed at every instance reconstruction is necessitated as a consequential response to disasters. However, the fact that they could resettle the victim temporarily in IDPs camps, represents the opinion that SEMA needs to adopt the most sustainable – long-time response of reconstructing and relocating the victims, permanently, to higher grounds or other locations where they would be free from flood disasters.

4.6.4 Rehabilitating

Disasters are debilitating circumstances that do not only cause destruction of life, lands, and properties, but also emotional distress and long-time pain. Those who lose siblings, friends, fathers, or mothers can live with the pain and effect for the rest of their life. Those who lose valuable properties or resources would sure have lasting memories of the disasters that caused the pain. These conditions, therefore, reinforce the need for rehabilitation. To this end, there are always attempts to rehabilitate people who have been displaced by disasters.

Excerpt 56

(cxxxviii) life really needs to get a lot of more meaning than we have it in the African context now. We should be able to appreciate that for every life you lose; you are probably losing a potential saver of some other disasters and so on and so forth... (REP-FLD/TVC15)

(cxxxix) At least, we are appealing to the government not just the government alone, if there are NGOs that can support too. Let them also come down. And see how they can set up committees to even go through these houses that are being flooded and see what they can do for students, because they are the leaders of tomorrow... (REP-FLD/TVC20)

(cxl) For the victims, the donation and promises is (Sic) a start to getting their lives back to normalcy... (REP-FLD/CHNLSTV28)

Dominantly, the subjunctive mood is used in excerpt 56, sample (cxxxviii) to conditionally represent the need for rehabilitation of people who suffer from disaster experiences. For instance, those who suffer the consequences of disasters need to be rehabilitated from such thoughts and the impression that 'life has no meaning'. This opinion is represented, using the conceptual function of equating; in this case, generalising it as an African phenomenon. The inference is that life in African countries, even without disaster is horrible; but disasters make it worse. The connotation in the alliteration, 'more meaning' is a life that is worth living, a feeling that the reporter opines, have left many victims of disasters. The excerpt also acknowledges the pain in the loss of life, that is, a 'potential saver', which can be forever devastating. However, the reporter sees this as a corporate lose, using the second person pronoun 'you', pointing directly to the audience. The loss of such individual would require therapy and rehabilitation. The subjunctive mood, which is marked by 'probably' expresses a strong possibility, just like a two-sided coin, either of which requires great attention. The side of the coin expressed in the excerpt above is the death of a potential leader because of disaster.

In excerpt 56, sample (cxxxix), the reporter/presenter signifies the need for therapy, for the sake of posterity. The excerpt represents the opinion that the children (students) must not be allowed to carry the thought of the consequence of disaster, or poor response from the government, as they grow into the future. With such conditions they can become resentful against the state. Thus, any kind of response to the immediate situation will serve as therapy and rehabilitation for the children. Two levels of rehabilitation are represented in sample (cxl) of excerpt 56, using the conceptual function of representing opinion. First, there is the inference that mobilising relief is a form of rehabilitation. The meaning here is that when a people have lost everything they had to disasters, whatever aid they receive will help them in the process of rehabilitation, or getting back to normal life, which is denotatively represented in the adjective, 'normalcy'. The second condition is marked by the nominal, 'promises', which is the weaker, but more significant, in the political context of African countries, which is in the immediate context. Promise, as rehabilitation strategy, implies that the indigenous people should be living with the hope that their needs would be met. The presenter uses fossilisation to mark the strong (mobilisation of relief materials or funds) and weak (empty promises), in the use of the singular verb, 'is', instead of the plural form, 'are'.

4.6.5 Evacuating

Evacuating is a strongly advised strategy for disaster response or management, especially in the tropical or coaster regions. This has a different implicature from relocating or resettling. Two significations could be used to differentiate them. First, evacuation happens before disasters, giving a bit of time for victims to move whatever they could before disasters strike. Second, it is often done because of forecast or perceived sign of the disasters reaching them. They are encouraged to move their belongings to safer locations until the threat of the imminent disaster has passed. In this case, when disasters eventually happen, they would neither be caught off-guard nor suffer the consequences. This strategy of managing disaster is dominant and effective in indigenous communities in western countries, like America, where the prediction systems and apparatuses are accurate.

Excerpts 57

- (cxli) 2million told to evacuate in Florida, half million each in Georgia and South Carolina... Resident were urged to step up one pace...
- (cxlii) We need to have more people evacuating (REP-HUR/CNN04)
- (cxliii) It also urged Nigerians to pay closer attention to its daily weather forecasts and alerts, further advised that relevant agencies should put forth their emergency evacuation plans and activate them as soon as necessary... (REP-FLD/CHNLSTV06)

There is a blend of the imperative and subjunctive mood in representing the need to evacuate in the above excerpt. The conceptual functions of enumerating and naming are used to mention areas where there is need for evacuation. This also represents the opinion that the imminent disaster would be massive, requiring the evacuation of two 'million, and half a million' people, respectively, in 'Florida', 'Georgia' and 'South Carolina'. Evacuation is represented in the verbal process in sample (cxli) of excerpt 57; the sayer is obscured, because the focus is on the verbiage, which is the urgency of evacuating. The second clause is passivised using iconicity of quality, that is, prioritising the clarion call to leave. Sample (cxlii) of excerpt 57 is presented in the mental process, in the subjunctive mood. This is because the people are not mandated to leave. As a matter of fact, this presenter gives the inference that the people, marked by the phenomenon, can chose to stay, if they do not believe in predictions. Here, the 'senser', which is the pronoun, 'we' is referenced to the management agency, through the media

representatives, who are directly or indirectly being used to convince people to evacuate. The same condition, and signification, is presented in excerpt 57, sample (cxlii), using the process, 'urged'; although this has a deeper implicature, signifying a strong but obligatory appeal to evacuate. This mental process here is backed up by strong evidence in form of prediction or sign of a looming disaster.



Plate 4.26. Representing evacuation in process (*Source: CBS*)

Plate 4.26 represents the process of evacuation, after prediction of a looming volcanic disaster. There are two evacuees involved, which are indexed by two male participants.

Both actively involved in packing. There are icons of representation to show the process of evacuation. These are: the truck, and the properties, some of which are wrapped in parcels. The younger participant is carrying one of the parcels, motioning towards the van, while the older has just dropped a parcel and is going back, towards the house. Women are not indexed in the plate, which gives the inference that there are two processes involved in evacuation. The first is the evacuation of the most vulnerable sect (women and children), while the second is the evacuation of belongings, which is portrayed in Plate 4.26. The processes are not definite. There is possibility that either the women and children had been evacuated, before evacuating properties, or they are still waiting to be evacuated after rescuing their belongings. The urgency of the disaster, in most cases, determines who or what would be evacuated first.

Excerpt 58

(cxliv) We vacated the house, which I spent over eight years to construct. We left the house, and we were there at the IDP camp for a very lengthy period... (REP-FLD/TVC17)

(cxlv) Many had had to abandon their homes in search of alternatives to shelter, while others waded through waters, seeking for their daily bread... (REP-FLD/CHNLSTV25)

The difference between the two regions, suffering the consequences of seemingly the same type of 'hydraulic' disaster, is evinced in the excerpts above. It is evidently stated that the western system is organised, and have accurate prediction systems or apparatuses, in the previous section. In the case of excerpt 58, sample (cxliv), where the reverse is the case, the victims are not given the luxury of time to mobilise for effective evacuation. Hence, there is the use of the verb 'vacated', which gives the inference that they are forcefully evicted from their houses. This is foregrounded by the conceptual function of naming, used to index where they have moved from, 'the house', and this is repeated in the following clause for emphasis. The conceptual function of representing time is used to mark two significant conditions in the clause. First, it is used to signify the effect or consequence of disaster. The temporal, 'eight years', represents the length of time that it took to build what the flood destroyed. The second temporal, 'lengthy period', is used to mark the length of time that the victims have been displaced. In both instances, the declarative mood is used, focusing on the actor, 'we', which is referenced to the victims. In the following hypotaxis clause, another declarative clause is used to mark the location where they have been evicted to. Here, focus is split between the

‘actor’, ‘we’, which points to the victims, and the ‘IDP camp’, which is the scope, serving as the complement of the indicative pronoun, ‘there’.

In sample (cxlv) of excerpt 58, it can be averred clearly that the disaster caught the people unawares. This accounts for bridging the signification between evacuation and condescension. For instance, while some were able to leave (evacuate) in short notice, some were unable to facilitate their movement (condescension). The process of evacuation is represented in the excerpt, using the verb ‘abandon’. In the case of those who left, there is the conceptual function of representing opinion, that unpremeditated displacements often cause people to be stranded. Here, the feeling that those who chose to stay, as marked by the metaphor, ‘riding the storm’, are better than those who left; at least they still have a place to stay, irrespective of battling with the flood. The evacuees are stranded, having no place to go to.

4.6.6 Warning

Alerting and warning are bidirectional signification strategies in news reports, especially in disaster situations. In most cases, when reporters and presenters alert indigenous people of emerging disaster, they similarly warn them of threats and dangers. There are indigenous ways of alerting and warning people of disasters that are signified in media outfits. However, the process of issuing alert is the same in both western and local settings. But in terms of warning, the western countries perform better because of the seeming accuracy in their means of predicting disasters.

Excerpt 59

(cxlvi) The National Emergency Management Agency has issued a red alert on flooding in 102 Local Governments in 28 states. (REP-FLD/TVC30)

(cxlvii) They were prepared for the storm of this magnitude to hit... We know there are some down trees, damaged small building, all of that was anticipated... These are small buildings, one story-building; so, this kind of damage was expected... (REP-HUR/CNN02)

(cxlviii) Officials using severe warnings to urge coastal residents to leave... Resident were urged to step up one pace... The storm expected to move up through Georgia Friday night and South Carolina, Saturday, before veering off east into the Atlantic... They’re going to go door to door tomorrow morning to give people the final warning to get about 3500 people... The police

chiefs say that hot enough, they're going door-to-door tomorrow morning... (REP-HUR/CNN04)

In excerpt 59, sample (cxlvi), colour signification is used as a strategy for alerting the indigenous people of imminent disaster. The signification is hinged on the conceptual functions of representing action and describing. This is signified in the profiling of 'red' as a colour for something dangerous. In this case, it is used to signify intensity of the imminent threat. The process of alerting is represented in the verbal process in the declarative function. The focus is on the 'sayer', which is, the management agency, to show that they are doing their job. The conceptual function of representing place is used in the verbiage, pointing to the location. It is used to give the impression that the management agency's warning system is accurate. In sample (cxlvi) of excerpt 59, precision in the warning system, is represented. The mental process in the declarative clause is used to call, back, to memory, the warning signs that had been pushed forward. However, the reporter attests to the accuracy of the prediction, using mental verbs like 'know', 'anticipated' and the synonym, 'expected'. These significations give the inference that the management agency had 'warned' the victims of the exact circumstances of the hurricane, and the anticipated consequences.

In excerpt 59, sample (cxlvi), adjectives like 'severe' and 'final' are used to modify 'warning', to show the urgency of the warning sign. To further justify the context, the reporter uses the conceptual function of naming to specify the places that disasters have been predicted to happen. This is also a way of profiling disaster-prone communities. The speaker uses the mental and verbal processes respectively, as warning, in the phenomenon or 'senser' positions, respectively. The excerpt also has alerting signification portrayed in the sequence of behavioural processes. The presenter raises the awareness of the people in Georgia, and South Carolina about the imminent threat of disaster, stating behavioural actions of the military agency, which is named as 'the Police', to intensify the urgency of the situation. They are moving from house to house, rather than announcing at a central location. This is because they want the information to reach everybody.

Excerpt 60

(cxlvi) In Haiti the destruction is severe; officials warning of a life and death situation...A hurricane warning does remain in effect for this area... (REP-HUR/CBS05)

- (cl) Hawaiian officials caution more eruptions could be on the way as red-hot lava in Kilauea's summit... (REP-VOL/CBS10)

The attributive process is used to establish a background, and give a basis for 'warning', in excerpt 60, sample (cxlix). The attribute, 'severe' is used to denotatively present the massive destruction that the imminent disaster can cause. Subsequently, the presenter uses the verbal process, with emphasis on the verbiage, 'Life and death', which is spelt out, as a metapragmatic marker to refer to the danger ahead. This is also referential to fact that disasters are life threatening situations. In sample (cl), the conceptual function of representing action is used; in this case, to project the subjunctive mood. The conditional verb 'could', implies that there is weak but probable chance of occurring. However, it is necessary to pass the information. The fact that the intensity of disaster is procedural is also implied in excerpt 60, sample (cl). This is signified, using the comparative adverb, 'more'. This shows that there had been previous eruptions; and newer ones are coming to replace it.

4.6.7 Marking and mapping

The process of survey is always necessary, before undertaking any building project. This process involves marking and (or) mapping places that are prone to disasters. This also aligns with dark tourism in Foley and Lennon (1996), and *thanatourism* by Seaton (1996). Marking and mapping are adopted as long-term or short-term disaster management strategies. In the short term, places that disasters are likely to hit are mentioned, while in the long-term, places are marked or mapped as 'high grounds', 'coastal' and non-coastal areas, using directness and inferences, among other conceptual and pragmatic strategies.

Excerpt 61

- (cli) More than 20million people in Nigeria live along the coastal zone and the stakes in this region are expected to experience flooding, due to the rise in sea level... Heavy rains in 2012, triggered extension flooding in Cameroun, Chad, Niger, Nigeria and Senegal... (REP-FLD/CHNLSTV06)
- (clii) Coastal flooding should be known, it should be expected in Bayelsa, Rivers, Delta, Ondo and Lagos state... The Niger, the Benue, the Sokoto River, Anambra, Imo, Cross River, Osun Southwest and several other sub basins of the country would be affected... The states listed by NIMET are; Akwa Ibom, Bauchi Benue, Borno, Cross River, Delta, Kaduna, Kwara, Nasarawa,

Yobe and Zamfara. This means that flood should be expected in these areas... (REP-FLD/CHNLSTV06).

The excerpts above are significations showing the marking and mapping of areas that are vulnerable to disasters. In excerpt 61, sample (cli), the reporter uses two synonyms for the locations marked, 'zone' and 'region'. The excerpt does not only profile places, but also people. The conceptual function of enumerating is used in the first clause. The effect is to show the number of potential victims that are expected to suffer from the disaster if it occurs. The statistics shows that more than ten percent of the population of the country is mapped as living in dangerous places, where flood disasters can occur, every rainy season. The danger posed to these places is denotatively marked, using the conceptual function of naming, in the noun, 'coastal'. The subjunctive mood is used to present the possibility of the disaster occurring, and the need to put things in place to avert its consequences. The conceptual function is used to make indexes, or to profile the disaster-prone states. As against sample (cli), which is direct, excerpt 61, sample (clii) is indirect, using inference as pragmatic strategy. The adjective, 'coastal', which is used to modify the indexical 'flooding', gives the inference that rain can be typified according to marked or mapped regions. In this case also, the conceptual function of naming is used to profile the places where such disasters are expected.

Excerpt 62

(cliii) we were talking of Lagos. We were talking of Niger. We were talking of Suleja... we experience the first rain towards the South, then the rain moves towards the North... Currently, we have got warnings for three states now. Eh... eh... in fact, as at yesterday, Kebbi State joined them. (REP-FLD/TVC15)

Excerpt 62, sample (cliii) is inferential to the marking of regions as disasters areas. There is the profiling of places as deictic centres for flood disasters, though not categorically or denotatively stated in the excerpt. The verbal process is used to point to the locations, in both cases. This process is used in an anaphora, where the verbiage is used for profiling, 'Lagos', 'Niger', and 'Suleja', with the conceptual function of contrasting, in 'North' and 'South', pointing to the regions that these places are situated in the geographical landscape of Nigeria. While both are hyponyms of the nation, they both have meronyms in the excerpt; Lagos is a meronym of the South, while 'Niger' 'Suleja' and 'Kebbi' are meronyms of the 'north'. The conceptual function of representing time in the temporal adverbs, 'currently' and 'yesterday' to logically present it as a short-term

mapping. However, the places mentioned are ‘coastal’ areas. Going back to the anaphora, the pronoun, ‘we’ is a personal reference to the management agency, who is speaking through the media in this instance.

4.6.8 Responsibilising

Disaster reporting, sometimes, means responsabilising roles or functions. A part of disaster management involves identifying who does what, or who is supposed to do what, when to act, why or even how. In the process of reporting disasters, for instance, the news reporter or presenter often reiterate socio-political agents, who have one role or the other to perform in the event of managing disasters in indigenous communities. In many cases, the conceptual functions of naming and describing are used.

Excerpt 63

(cliv) The Nigerian metrological agency on its part advise (Sic) governments, communities and individuals in these vulnerable parts of the country to take proactive actions such as cleaning water channels, drainage and avoid activities that would block the free flow of water... (REP-FLD/CHNLSTV06)

(clv) I have not seen anybody from FEMA to come (Sic) and help people, rescue them from the flood. Generally, people and neighbouring people are calling other people to come over and help them... (REP-FLD/TVC14)

The job of managing disasters is all encompassing and involves various agents. This makes pointing to the respective agents important, for the audience to know who is responsible for various assignments. In excerpt 63, sample (cliv), the role of disaster management is mentioned, using the conceptual function of naming. This is attributed to, not only an agency, but also the ‘government’, ‘communities’ and ‘individuals.’ However, technically, it is the ‘Nigerian Metrological Agency’ that is doing the role assignment to the other agents. In this case, the agency has responsabilised itself as an advisory body. The conceptual function of representing action is used to responsabilise. Here, the management agency has labelled the others as those that should do the field work, by ‘cleaning the water channels,’ and ‘drainage’, which are causes of flood disasters. The implication is that the agency is to advise, but the conceptual function of prioritising is used to foreground the bigger responsibility, which is ‘cleaning’. The adjective ‘proactive’ is used to indicate the gravity of that effort needed.

In excerpt 63, sample (clv), the speaker, responsabilises, in this case, states the role of ‘FEMA’, which it has obviously, in the case of the excerpt, abandoned for others to take

up. The speaker implies that it is the responsibility of the management agency to ‘help’ and ‘rescue’ victims. However, indirectly, the individuals have stepped in, indicating that they have taken their fate in their own hands, and disaster management is generalised as everybody’s job. This is represented using the verbal – imperative process. They are calling even passers-by to join the course, and ‘help’ them overcome the impact of the disaster. The profile of the rescue team also includes neighbors, which gives the inference of communalism. People are urged to be their brother’s keeper, that is help one another.

Excerpt 64

(clvi) Because government is not doing what government is supposed to do. I don’t think urban plans are the challenge we actually have. I think it is making sure that people adhere to these urban plans, and then sanctioning those who go against the laws that we have... We have not seen disaster coming, and we have time to plan for it, but we are not. (REP-FLD/TVC30)

Excerpt 64, sample (clvi) shows responsabilisation of the role of the government and the rural-urban people. The reporter, using the negator and inference, shows that these roles are not followed, first by the government, who is not regulating or enforcing the requirements for building; second, the people who are building without ‘adhering’ to urban planning norms or laws. The reporter responsabilises the place of the ‘law’ and consequences in disaster management. The dominant processes used is the mental process, with the verb, ‘think’, and the material process, where the pronoun ‘I’ is used both as the senser and actor, respectively. The last clause is placed in the hypotaxis relation, showing responsabilisation as a disaster management strategy. This will make it possible to apply the right modalities for averting imminent disasters or mitigating their consequences.

4.6.9 Improvising

In places where there are no structures in place, when disasters happen, the indigenous people resort to using improvised means as a strategy. Indigenous communities have creative individuals, who spontaneously device immediate responses. In other words, every action or response to disaster that is not planned or institutionalised is regarded as an improvisation. All acts of improvising as responses to disasters are ‘secondary’ response strategies.

Excerpt 65

- (clvii) Authorities there's doing regular flights over the area to look for any signs of distress smoke signals, maybe someone has written SOS on their roof or on their lawn, any signs of looking for help but for the mean time those people are cut off and they really have nowhere to go... (REP-VOL/CBS08)
- (clviii) We saw a video of a complete family in a house that slept on the over-head tank, because the water overran the house like 3am. It was neighbours who came and constructed a local boat, kind of floating jerrican to pull them out to the land... (REP-FLD/TVC14)
- (clix) The villagers put some drums here. I was thinking, before now, before it could get to this extent, it could have been repaired... (REP-FLD/TVC22)

The excerpts above reflect some suggested improvisation strategies in the management of disasters. Two of these are contained in excerpt 65, sample (clvii), which are 'distress signals', like 'smoke', and 'SOS' messages on 'roof' tops. These two methods are indigenous symbols. For instance, the 'smoke' is from the sociocultural context, signifying that there is danger or fire, while the process of writing is a blend of urban and rural-indigenous technique. It is urban, because it involves writing skills, which is impossible until victims can read and write, but rural in the sense that it does not require sophistication, and the suggested place of writing. In excerpt 65, sample (clviii), the process of local invention is used to signify improvisation strategy. This is the construction of 'local boat', strictly from common sense, and indigenous substances. The conceptual function of naming is used to foreground this purely indigenous strategy. In sample (clix), another indigenous improvisation strategy is reflected in the material process. The actor, 'the villagers', foregrounds the effort of the local people, while the goal is the indigenous strategy invented. In place of waiting endlessly for the government, the victims devised a temporary barricade against the erosion of their lands, using 'drum', which is the goal.



Plate 4.27. Representing improvisation (Source: CHNLSTV)

Plate 4.27 shows improvisation of a transporting system, after a flood disaster, to evacuate victims. The indigenous people have, using icons, signified their locality, through their improvised invention. In this case, they have yoked two cattle to create a carriage, adapting the western type, which is done using horses or steeds. The local people do not have these, but have cattle, which is one of their main occupations. So, they improvise with what they have for the purpose of evacuating their belongings and the most vulnerable people among them.

4.6.10 Rescue mobilising

This is a post disaster activity, meaning that it can only be activated when disasters have occurred and there are victims caught, unfortunately, in the event. Mobilising rescue simply implies that disasters always put people in dangerous circumstances that require interventions with respect to saving and moving them to safer locations.

Excerpt 66

- (clx) These rescue crews that will be out here to help, their work certainly is made worse... (REP-HUR/CNN01)
- (clxi) Rescuers worked into the night recovering some people with severe injuries and a number of bodies of those who were not able to outrun the deadly eruption. Sometimes, using heavy construction equipment to clear the debris, with daylight they carefully sieve through steaming debris hoping to recover the bodies of some of those who did not escape... (REP-VOL/CBS08)

The excerpts above show attempts made to mobilise for the rescue of victims who are stranded. In both instances, the denotative meaning is portrayed in the adjective, 'rescue'; and the nominal, 'rescuer'. The implication in excerpt 66, sample (clx), the inference is that the work of rescue would still be done by the indigenous people. In sample (clxi) the intensity of the disaster is represented. The conceptual function of representing time is used in the temporal, 'into the night', to show that the agency must mobilise rescue for such a long time. The enormity of which the people are affected, and are in desperate need of rescue effort, is marked in the excerpt using the conceptual function of naming. This is also achieved by nominals like 'severe injuries' and 'a number of bodies.' The material process is used to indicate the performance of the act of mobilising rescue. The focus is on the actor, 'these rescue crew', 'rescuer' and 'a number of bodies.'



Plate 4.28. Representing rescue effort (Source: CNN)

Plate 4.28 headlines the difficulty in locating survivors who should be rescued. The bird-eye camera view is used to cover the scope of the disaster, and as an icon, to justify the amount of destruction that has been caused by disaster. The material process is used, identifying the actor as ‘crew’, and the process, ‘struggle to find’, signifying frantic effort that has been initiated. The goal, ‘Guatemalan survival’ has profiling – naming of the community that was ravaged by disaster, for the purpose of plighting. Rescue mobilising is a post-disaster activity. It happens after disasters may have caused mayhem, and there are suspected survivors in a wreckage.

4.6.11 Status Monitoring

Disasters are not one-off events. In some cases, they build up for days, weeks, months, and years, while in some other cases, they leave warning signs or signals. Some agencies, especially in western countries, engage experts in understudying and monitoring whether conditions, and the possibility of disasters in regions. Status monitoring is also demonstrated in news reports as ‘Weather Reports’.

Excerpt 67

(clxii) the first monitoring station as river Niger enters Nigeria is 3.77metres high as at 8th of August 2016, which has exceeded to 3.32metres value observed on the same date in 2012. Also, on the 8th of August 2016, the level of water at the Kainji reservoir is 132.62metres which is higher than the value recorded at about the same time in 2012... the first monitoring station as river Benue enters Nigeria, the water level has risen to 5.36m as at 8th August 2016 as against 4.88m recorded on the same date in 2012. It’s monitoring station at Makurdi recorded an alarming 9.20m height in water level as against 9.17m recorded on the 8th of August 2012... (REP-FLD/CHNLSTV06)

(clxiii) However, this has been active since 2002, it’s been continuously erupting since the beginning of 2017, so they’ve been through many eruptions, not on this scale. So, you’re wondering, “why are they still even around the area if there’s been continuous erupting... (REP-VOL/CBS08)

Excerpt 67, sample (clxii) presents the most significant position of, or template for status monitoring in indigenous communities. First, it is represented or rather implied that coastal flooding may be caused by rise in the sea level. This is implied in the first clause. The conceptual function of naming and describing are used to foreground the areas of

interests in monitoring disasters. These include, 'river Niger' 'river Benue'; there is also the meronym, 'Kanji reservoir', which is located at river Niger. Time is also of essence in status monitoring, as seen in the data. In this case, time is situated with the metrical grid, using height-per-time signification. This is achieved, using the conceptual functions of enumerating, and representing time. The heights-per-time of the state of the rivers are signified, to measure the changes in quantity, and to be able conclude if disaster is imminent. The measurement is conducted in an anti-climax or contrasting manner, that is, from 'August 2016' down to '2012'. The essence is to establish numerical differences in the state of the two rivers mentioned, at the statistical periods stated.

Excerpt 67, sample (clxiii) provides another instance of monitoring, this time, the behaviour of volcano, culminating to disaster. The existential process is used to signify volcanic eruption as a consistent phenomenon. This implies that it is the extent of reaction – eruption that turns to disaster. In this case, the existent is represented, using the reference pronoun, 'this'. The fact that the volcano is a consistent phenomenon, up to the period of disaster, is represented using the temporal, which is in the conceptual functions of representing time and action. The inference is that volcanic reaction or eruption, which is the represented action, can be relation to time, that is, from 2012 to 2017, as arranged in order of climax.

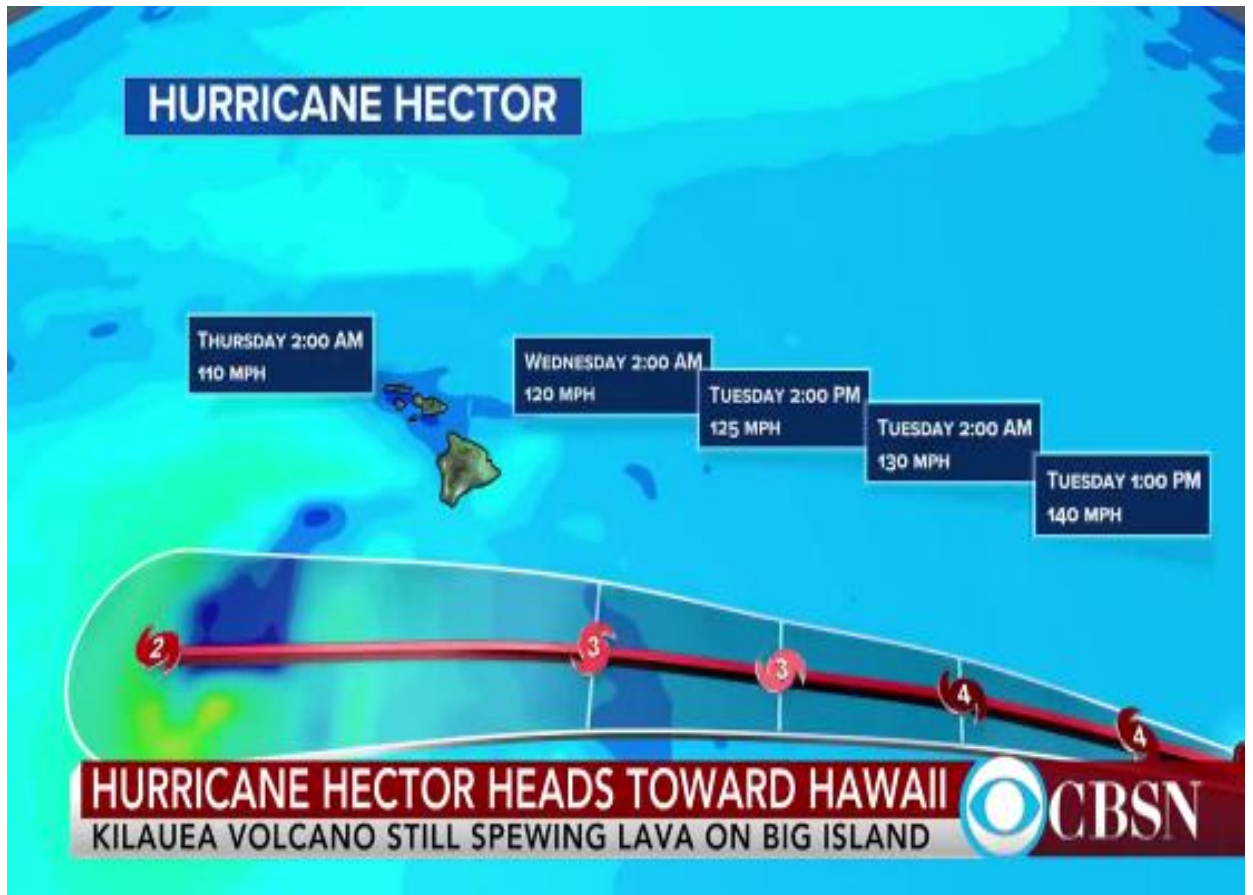


Plate 4.29. Representing status monitoring (Source: CBS)

Plate 4.29 shows progressive timing as monitoring systems for hurricane progression. Hurricane is measured in terms of time and distance. Each distance measured in time is labelled as a category. The conceptual function of enumerating is used to identify five stages of representations or significations of hurricane categories. These are arranged in order of retrogression, using iconicity of distance and structural order on Plate 4.29. The highest is category four, which is equated at two levels or stages.

4.7 Discourse issues in disasters narratives

News reports on disasters are centred around certain discourse frames or functions, nine of which are identified, examined, and discussed in this section. These are otherwise the issues that are raised, or underly the ideological standpoints from which journalists or presenters are reporting the events/incidents. These frames are first presented in a diagram, which is presented in fig. 4.3, for easy indexation or identification.

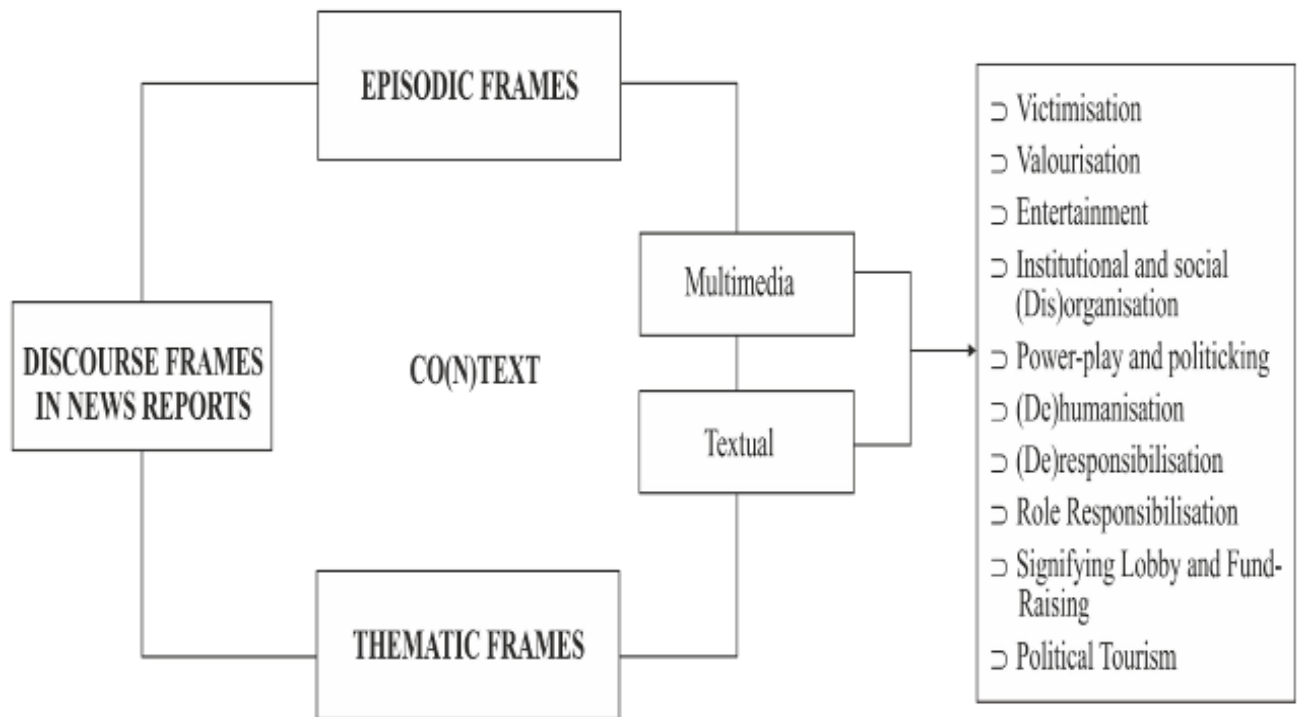


Fig. 4.2 Discourse issues in news reports about disaster

Source: Researcher (2021)

4.7.1 Victimisation

For every high-impact disaster, especially one in which there are massive consequences, there are victims. In the same vein, news reports about such disasters always identify persons or other beings, objects, and even biodiversity resources that are victimised during disasters. The victim's state – condition and the areas in which they are victimised are often reported by reporters/journalists in their news reports. Some of these instances are analysed below.

Excerpt 68

- (clxiv) Nearly a million people are without power in the region tonight, and rescue crews are still working to make their way to some of the hardest hit areas...
- (clxv) Its hard to find a place that is not affected by Hurricane Laura, here in Lake Charles.... At least six people in Louisiana were killed and ground lakes were flattened by the storm. (REP-HUR/CBS24)
- (clxvi) the North-west, the death toll, in Jigawa State has rising to 18, and more towns become flooded... Women and children are forced to pass through the waters to seek alternative accommodation... (REP-FLD/CHNLSTV26)

In excerpt 68, sample (clxiv), the reporter signifies victimisation in a structural and rhetorical manner, beginning with the behavioural process. The behavior in the clause is rhetorically represented, using hyperbole to also signify the extent of victimisation the 'people' are suffering. Electricity, which happens to be one of the most important entities of civilisation, is used to victimise the people. The process – verb phrase, heading the act of behaving, has the conscious omission of 'living', which is supposed to define the scope, 'without power'. The timeframe is also signified, using the temporal index 'tonight', while the place, which is the object of victimisation is shown by the spatial index, 'region'. This is used to back-up or aver to, as an anaphoric reference, the 'million' earlier stated. An entire region will have, at least, a million to be called a region. The level of victimisation is presented more strongly in the following clause, using another behavioural process. The behavior, which is 'rescue crew', is portrayed with such arduous tasks as walking tirelessly, and for long hours, trying to rescue, by inference, the victims of disasters. The level of victimisation is also nominalised, using the conceptual-textual functions of describing, prioritising and representing action. The

descriptive adjective 'hardest' is prioritised, using the superlative form, while the verb 'hit,' describes a turbulent situation of the hurricane, causing vast destruction.

It is clearer that, frequently, in western mainstream media, the most victimised agents in terms of disasters are places of living (region), and the people living there; this is evident in sample (clxv). In this case, attributive processes and the conceptual-textual function of describing are used as hedges to signify the extent of victimisation. The adjective 'hardest', which is the attribute in the clause defines a condition of total suffrage of the 'place', a cataphoric reference to the spatial indexical, 'Lake Charles', which is conceptually named, as the area that has been affected by disaster. The following sentence has the material process, where the emphasis is on the goal, which is nominalised as the victims, who have suffered the impact of disaster. Here, the declarative statement is passivised to focus on the victims as the theme – grammatical subject of the statement. The conceptual-textual functions of representing opinion, and enumerating, with inference are evident in the numerical adjective modifying the nominal 'at least six'. The inference here is that, while the reporter does not have the actual figure of casualties, the impact of the hurricane indicates a casualty level not less than the number enumerated. The same level of victimisation is expressed in (clxvi). The conceptual function of enumerating identifies the number of casualties – 'eighteen'. Victimisation is plainly nominalised as 'death toll'. This is reported in a declarative – active manner, with surety on the number of casualties. The behavioural process is used to describe the conscientious monitoring of the level of victimisation. It shows clearly that it is rising as the flood is progressing.

Excerpt 69

(clxvii) Hundreds of thousands of people across Georgia (are) walking up to see the total devastation. You see this school right there, completely destroyed. (REP-HUR/CNN03)

The enumerated numerical value of casualties or victims are part of the strategies for victimisation in news reports. The figurative device, hyperbole, is employed in the nominalised subject to intensify the scope of victimisation in 'Georgia', which is foregrounded, using the conceptual function of naming. The behavioural process is used to capture inadvertent experiences. Here, the behavior, the 'thousands of people', are not only devastated emotionally, but also, they have lost their social amenities, which is another sign of victimisation. The reference pronoun 'you', is used by the

reporter/presenter to refer or invite the viewers into the discourse. In this case, the presenter is to present, justify and prove his case for victimisation, while calling the audience to affirm and plight the condition of the victims. The intensifier adverb ‘completely’ is used to conceptually describe the level of destruction.

4.7.2 Valorisation of disasters and agents

Disasters and social agents are often valorised in many instances in news reports. For instance, disasters are given extraordinary ability to justify being able to cause the enormity of destruction or havoc experienced. In the same vein, certain actions of agents are valorised; some are given super-human ability to be able to perform certain feats during their struggle with disasters. Some of these instances are presented below.

Excerpt 70

(clxviii) Some people might have fought well we are in the clear; not necessarily right? It is such a strong storm system, it is moving slowly, what we can say with certainly, is over the next several days, we’re talking about a multi-day event, with heavy rains, with great deal of flooding, with strong winds... (REP-HUR/CNN01)

(clxix) We are not referring to it as a supper Typhoon anyone... it was THE STRONGEST tropical system anywhere on the planet for 2018... it was so terrifying, to look at it... a 250 meter per hour, that’s about 135 miles per hours, moving towards the west, is first about 30 kilometer per hour, that’s about 18 miles per hour. (REP-HUR/CNN02)

(clxx) home after home, what was a home, just flattened. So many homes I’m looking at made of wood and when you think of the share force of these hurricane winds... you are seeing something remarkable and devastating... (REP-HUR/CNN03)

Sample (clxviii) of excerpt 70 is bidirectionally positioned to valorise both social agents, that is, the victims who are affected, and the disaster itself; but more emphasis is placed on the latter. The conditional – auxiliary verbs, ‘might have’, is only used to berate the effort of the victims against the impact of the disaster. However, the opinion that their effort is valorised is represented using the attributive process. The attribute in the clause ‘well’, shows that they have been able to match the early days of the hurricane strength for strength, even while the ‘storm’ is gaining momentum. The reporter uses the behavioural and verbal processes to position the discourse in the right perspective. For instance, the behavior ‘we’, including the reporter, shows that the event is not fictitious;

the same reference pronoun is used in the verbal process to mark the sayer, which implies giving credible information. Disaster is valorised using the conceptual-textual functions of describing, emphasising and prioritising, using descriptive adjectives like ‘strong’, the superlative, ‘strongest’, ‘heavy’, and ‘great deal’. The impact of disasters is also a ground for valorisation, as seen in the nominal expression, ‘a multi-day event’. This implies that the (hurricane) disaster has a plethora of consequences, including, devastating ‘wind’, ‘storm’ and ‘flooding’, as enumerated in excerpt 70, sample (clxix).

Media presenters ascertain the consequences of hurricane disasters according to the measurement of the wind speed, and in contrast with precedent disasters. Where comparisons are made, superlative adjectives, such as ‘strongest’ are used to valorise the present disaster, with the metapragmatic inference that the impact of disasters will continue to increase with time, due to climate change or global warming. The impact of disasters is described in sample (clxix), using the adjective ‘terrifying’, and sample (clxx), using descriptive adjectives like ‘force’, ‘devastating’ and ‘remarkable’. These are all represented in attributive processes. In excerpt 70, sample (clxx), the impact of the disaster is given extraordinary ability, and massive destructive capability, destroying ‘homes.’ The conceptual function of emphasising is used here to rephrase the expression, ‘home after home’, to create the right context, because what they called homes are no longer standing. This is entailed in the past-tense existential process, that is ‘what was a home’.

Excerpt 71

(clxxi) The sound of the rain automatically gives a soothing relief from the scorching sun and dryness...as witnessed in some parts of the world, some states in Nigeria with coastal nature, suffer loses. Kastina State in the North-west region in Nigeria, the home state of President Muhammadu Buhari is not an Exception... (REP-FLD/CHNLSTV12)

(clxxii) Hurricane Laura ran the Gulf coast early this morning as a category four hurricane, bringing heavy rains and winds powerful enough to knock over an RV, winds up to 150 miles per hour shook high-rise buildings and ripped down powerlines... (REP-HUR/CBS24)

Nature, which is often held accountable for disasters, is valourised in extract 71, sample (clxxi). Linking it to the original purpose and importance of ‘rain’, the reporter employs the conceptual functions of representing opinion and contrasting to delegitimise the

assertion that ‘rain’ is only associated to ‘blessing’, and thus blames its negative impact on human beings, who have altered the cause of nature. The behavioural process is used to represent rain as a form of ‘blessing’, and this is relative to some parts of the world. In contrast, there are places where this cannot be said. The inference here is that there are two contrasting places, those ‘coastal’ in nature, and those that are not, as established in the previous section. ‘Nigeria’ is exemplified, as a place where nature is beginning to lose its essence, and the same rain that provides ‘soothing relief’ to some regions, causes destruction and ‘loses’. In sample (clxxii) of excerpt 71, the hurricane wind is given extraordinary ability to be able to, as exemplified, shake ‘high-rise buildings’ to their foundation, rip ‘powerlines’ and even ‘knock down ‘an RV’, which is a synonym to delivery van. Here, the material process is used, the actor is Hurricane Laura, while the goal is the ‘Gulf Coast’. The conceptual functions of describing and representing action are used to point out these activities, while the function of enumerating is used to measure the disasters according to their traveling distance.

4.7.3 Entertainment

This is one of the ironic shifts in disaster reporting, and it is unintentional. There is nothing sweet or fascinating about disasters, especially when massive destruction is involved. However, there are certain instances where the reports of disaster events or consequences ignite feelings of entertainment for some viewers and followers. In fact, it is possible for some people to feel entertained with the predicament of others, and the presenters/reporters or journalists often give them a reason to do so.

Excerpt 72

- (clxxiii) This images you are looking at are awesome apocalyptic, as people try to outrun the menacing cloud behind them... And it travels an extraordinary speed as well, this Volcano West Guatemala’s capital is one of central Americas most active and while it seems to have quietened down for now. The danger, far from over...
- (clxxiv) The Fuego Volcano stole some attention from Hawaii’s Kilauea, whose dramatic eruptions have captivated the world for weeks. (REP-VOL/CBS08)
- (clxxv) At a press conference organised by NEMA at the State Emergency Management Agency, the director of relief and rehabilitation, Mr Kayode Fagbemi... (REP-FLD/CHNLSTV13)

(clxxvi) Nigerians! They are very creative, when it comes to clichés.
Of them saying that, ‘you say what you want say, but I am not
going to do it’... (REP-FLD/TVC15)

The excerpts above present instances of pleasantries and entertainment in the face of emerging or ongoing disasters. For instance, in excerpt 72, sample (clxxiii), there are two disasters competing for ‘attention’, which is one of the variables of entertainment. The conceptual-textual function of naming is used to identify ‘Fuego Volcano’, and ‘Hawaii’s Kilauea’. The material process is used to signify competition, where the agent, which is the former (Fuego), is foreground as the theme in the active-declarative statement. The goal, Hawaii’s Kilauea, is also a subject of entertainment. This is emphasised using the adjective ‘dramatic’. The literal meaning here is that it is an entertaining scene to watch a volcanic eruption, despite its destructive capability. The conceptual function of representing action is used in another material process to describe the act of entertainment in disasters, as evident in the verb ‘captivated’. Natural disasters like volcanic eruptions captivate the interest of viewers and get them wondering about the factors propelling the eruption underground. This can also be a tourist attraction.

In excerpt 72, sample (clxxiv), instead of responding to an ongoing disaster, the management agency has called a press conference. There is inference in the foregrounded subject, which is also nominalised as ‘the director of relief and rehabilitation’. The inference is that the ‘press conference’ has been arranged for undue recognition and popularity, which gives a good view of entertainment. He is not the media aid or the press secretary, or even the director of publicity or media; his job is to organise ‘relief and rehabilitation’ for victims of disasters, which he has, in this case, obviously abandoned to give himself the pleasure of a press conference, for the purpose of announcing himself to the world. Sample (clxxvi) of excerpt 72 addresses the way that victims, as generalised by the nominal, ‘Nigeria’, also pleasure themselves during disasters. This is by using ‘creative’ ‘cliches’, in this case, to signify their unwillingness to respond to disasters by abandoning their homes or relocating to protect themselves. The attributive process is used here, where the attribute, ‘creative’, is co-opted from general knowledge, implying that Nigerians are creative people in every sphere of life. The scope, which has the keyword, ‘clichés’ is also co-opted from the socio-cognitive context of Nigerians’ talent in coining words or expressions to define their immediate conditions or experiences.

4.7.4 Institutional and social (dis)organisation

Constructive and objective news reports of disaster incidents are often used to assess the roles of individuals, institutions, and organisations in events of disasters. The role of individuals can be viewed under social roles, while institutional roles involve the government and its management agencies, who are directly or indirectly saddled with the responsibility of responding when disasters occur. The level of organisation or disorganisation of such individuals or agencies affects or determines the impact factor of disasters when they eventually happen. A few instances are discussed below.

Excerpt 73

- (clxxvii) The incident comes after weeks the Kaduna State Emergency Management Agency issued an alert that some Local Government Areas in the state are likely to experience flooding...

We have had problems with discharge of surface run-up. So the agency decided to solve a re-occurrent problem here. The pavement always fail as a result of inability of water to flow. So, we have decided to do a bigger channel that will effectively discharge the run-up to a discharge point. (REP-FLD/CHNLSTV26)

- (clxxviii) FEMA officials and the National Guard preparing to provide relief with state of emergency declared in Florida, Georgia, North Carolina and South Carolina. Authorities up and down the coastline urging residence to continue riding out the storm... (REP-HUR/CBS09)

It is often amazing that despite the accuracy in the prediction of disasters, in first-world countries, take for instance, hurricane in the United States of America, disasters still occur in a massive scale. Sample (clxxvii) of excerpt 73 represents, clearly, the passage of blame for the impact of disaster to social factors, rather than institutional factors. In the initial clause, the coordinating and subordinating nominal phrase-subject is used to alleviate the institutions from blame. The behavioural process is used, with the process, 'preparing', representing the action that these agencies had done all they could do, and are now trying to mobilise 'relief', which is the next response strategy after disasters have occurred. The fact that the authorities are alleviated from faults in the fostering of disaster is further strengthened in the use of the conceptual functions of naming and describing. The nominal reference, 'coastline', as the sayer of the verbal process, identifies the places which have been named, 'Florida'. 'Georgia' and 'North Carolina'

as disaster-prone regions. Hence, whether they like it or not, or even prepare harder to act, disasters will still occur in those regions. Also, the sayer, 'authorities' is named to further represent the action that they are doing more than just predicting; they are going into the affected places and mobilising the victims to cope with disasters.

The situation in indigenous local communities, in developing nations, is quite different. In this case, predictions are made by agencies in generalised, but not particular ways, in which people can identify, particularly, the areas that would be affected by flood. For instance, the conceptual function of representing action is used to portray this in the adverb 'likely', while naming and describing are used in the nominal 'some local governments.' Here, the victims cannot identify if their local government is involved; and the weak condition in 'likely' indicates that they could go on living their life, without necessarily worrying about disasters, until they happen. The fact that the agency cannot make precise predictions tells more of their disorganisation in terms of the technological apparatuses needed. Fossilisation is evident in the second statement, the use of 'reoccurrent', instead of recurrent, and the plural concord marker in 'fail', instead of 'fails', to agree with the subject 'pavement', which is in the singular case. The management agency's representative here is not able to articulately give an organised account of the efforts to curtail disasters. Rather, the statement gives the inference that their disorganised efforts have been factors that have contributed to the recurring flood, which is marked by the temporal adverb 'always' in the excerpt.

4.7.5 Power-play and politicking

Disasters are often used as leverage to show off influence, by political agents. In some cases, there is absolute propaganda as a politicking strategy, and endless unfulfilling promises which are made to victims just to politicise the involvements of political agents in terms of disasters. In some cases, it is interesting to know that some political agents wait for disasters to happen before response, so that they could use it to establish political gains. Politicking also entails giving records of involvements or efforts, without really having to identify the certainty of such claims because of little or no impact or result in dealing with the disaster.

Excerpts 74

(clxxix) ...officials have not been able to report any casualties. They said that they have (Sic) received none of those reports at this time, that was at our last check, when the President's press secretary held a press conference earlier. We've heard the same thing from local officials. We are still waiting for another update that will give us a wider glimpse of is going on here again... (REP-HUR/CNN02)

(clxxx) ... I have been talking, of course, with His Excellency, the governor of the state. one of the things the president wants us to do is find a permanent solution to this perennial flooding in Benue State. And this is why I have been meeting with His Excellency, the governor. We're trying to devise a strategy and we are trying to look at all of the issues, the costing and all that. This has to be a collaboration between the federal government, the state government and the local government or so... (REP-FLD/CHNLSTV17)

Sample (clxxix) of excerpt 74 gives a glimpse of Government's censorship of the media, when it comes to disaster reporting. Power orientation is signified, using the conceptual functions of naming, and describing. This is established by the nominals 'officials' and 'president's secretary', and anaphoric reference pronoun 'they'. Concealment is entailed in the excerpt. Clearly, it is not about receiving the information, it is about sharing it with the public or even allowing the media to share it. But this is not the case here. The conceptual function of representing action is used to figuratively represent the irony that they do not have the report. The behavioural process is used to indicate the constraint that the media are not required to break a sad story without due authorisation, at least, after a 'press conference' has been held. In the verbal process, the Vice President, being the sayer, reveals his ability to not do anything by himself, or take any decision all by himself. He has a direct superior, which is stated as the 'sayer' of the second verbal process in the parataxis clause. In the verbiage of the first clause, there is the representation of power, which is identified, using the conceptual function of naming, describing, and prioritising. The appellative or descriptive adjective, 'Excellency', is used as the attribute of the governor, which is named and prioritised in the complement – the prepositional phrase, 'of the state'. This represents the opinion that, though in the chain of stipulated command, the governor is third, he is the first in the chain of command in his state, which is the conceptual function of representing place. The identifying process is used to point out the effects of these power relations in mediating or providing solutions in times of disasters. The identifier, 'collaboration', is identified as the only effective way that things can work among power blocs, in solving the victims' problems.

4.7.6 (De)humanisation

Disasters and the negligence of states and the federal government or its agencies to act often subject the victims of disasters to dehumanising conditions, which are considered more grievous than such disasters. Media representations about indigenous - local communities show how they are living in dehumanising conditions that are blamed for emerging disasters. In most cases, there are often calls for humane treatment of people – victims that are affected by disasters, not only in local communities, but also in other urban areas or regions where disasters happen or are bound to happen.

Excerpt 75

- (clxxxix) Aside from the homelessness the flooding may bring, scarcity of food and widespread hunger may also be experienced as farmers begin harvesting their crops... (REP-FLD/CHNLSTV27)
- (clxxxii) The damage in some of Haiti's rural areas could be catastrophic, the majority of people live in make-shift homes... (REP-HUR/CBS05)
- (clxxxiii) These residents are fortunate enough to have been evacuated to a camp where living conditions leave much to be desired... (REP-FLD/CHNLSTV06)

Excerpt 75 contains significations of the dehumanisation of communities that have been affected by flood disaster and volcanic eruption, respectively. In excerpt 75, sample (clxxxix), dehumanisation is first marked by naming and describing. The noun, 'homelessness', is descriptive of a condition where the indigenous people, first, lack every necessary comfort, or livelihood that would alleviate them from all forms of dehumanising conditions, which are enumerated subsequently, 'lack of food' and 'hunger'. There is the conceptual function of representing action in the material process to establish the fact that such dehumanising conditions is caused by the disaster. The actor, the 'flood' is foregrounded with the epistemic possibility of leading to the goal, which is expressed by the iconicity of sequential order; that is, flood brings scarcity of food, which in turn leads to hunger. The sequential order iconicity is sustained in the closing adverbial clause, that is, farmers harvesting their crops prematurely, due to hunger, and the lack of food, caused by the present disaster.

Three levels of significations are used to point out dehumanisation in sample (clxxxii) of excerpt 75. The first is the nominal ‘damage’, which is in the conceptual-textual function of naming and describing. The signification in ‘damage’ is a state of total wreckage. This is the inference created in the synonym ‘catastrophic’. Pragmatic inference and reference are used to mark sequential order in the excerpt, which is literarily expressed, using the behavioural process and the conceptual function of describing. The behavior, ‘people’, is labelled as sufferers, while the behaved, ‘living in makeshift building’ gives the description that such buildings have rustic features, as could be managed by the local – ‘rural’ people. Sample (clxxiii) gives the same inference as the preceding sample. Here, the textual function of representing action is used to describe the condition of displacement as a dehumanising condition. There is metapragmatic inference, at the background, showing that the people have been displaced by disaster, while the conceptual function of representing action points it literally that they are moving from one dehumanising condition (the flood disaster) to a condition where the ‘living condition’ is poor, which the figurative – metaphoric expression, ‘living much to be desired’ suggests. This is descriptive of a situation of poverty and deprivation, among other negative trends.

Excerpt 76

- (clxxxiv) People are living in shanties basically, they will need to be resettled somehow but within the interim we will first have to ensure that those of them who are here have a means of livelihood in terms of food, adequate water hopefully good medical attention... (REP-FLD/CHNLSTV06)
- (clxxxv) Where you have about 25-30 people are living with children in one room, it is not healthy and not human enough. And look at the environment which we find ourselves, it is not conducive for living, we are actually suffering... (REP-FLD/CHNLSTV11)

The state of dehumanisation is lexicalised, and inferentially, marked in excerpt 76, sample (clxxxiv). First, the nominal ‘shanties’, which is in the behaved of the behavioural process, has the conceptual function of naming and describing. It is a symbol describing the horrible state or condition of living – ‘livelihood’ of the local people who have just been affected by flood disaster. This condition is literally entailed in the following clause, using indirectness. The need for livelihood entails that there is no comfortable means of livelihood; and what defines the means of livelihood being

emphasised include, the behaved in the behavioural process, ‘food’, ‘water’ and medical attention’, which is further qualified, using the conceptual function of prioritising, the adjective ‘good’. These facilities, admittedly by the media, are absent in the ‘interim’ location. In sample (clxxxv) of excerpt 76, the dehumanising condition of the victims, first, is represented in the behavioural process that begins the excerpt. The behavior is a nominal entity that captures, in enumerative manner, the inconvenient position the people are in. The disaster has forced them to begin to cluster themselves. There is ambiguity in the represented indexical, ‘twenty-thirty people’ and ‘with their children’. The audience can infer already that the room is overcrowded, but the victim here wants to plight their condition, using the children. The victim also uses the imperative mood to appeal to empathy. In other words, he is asking the viewers to identify or put themselves in their position, to then be able to have the right imagination of what they are passing through.

4.7.7 Social-political (de)responsibilisation

Social and political agents have certain responsibilities to perform during disasters. In some news reports, individuals, that is other social agents, and governmental authorities are held accountable for certain actions that the reporters feel has been assigned to them either before (or during) disasters. In most cases, it appears that either by acts of commission or unconsciously, the responsibilities attached to the individuals and political agents affect the way disasters impact people.

Excerpt 77

(clxxxvi) Even with this intervention, the agency believes it’s still part of the responsibility of residents to lessen the havoc caused by flooding, reiterating the core, not to block the drainage system with refuse and desist from building along water channels. (REP-FLD/CHNLSTV26)

(clxxxvii) we dey knock up bed. Sometimes our children dey fall from the bed sef. So make federal government come do this thing for us. We don tire. We don suffer sef. (REP-FLD/CHNLSTV27)

Trans. Sometimes we hang our beds above. Our children often fall from the beds. We want the federal government to fix the drainage. We are tired; we have suffered...

(clxxxviii) But they want further reassurance that the state government will act quickly to help them out of their present situation... (REP-FLD/CHNLSTV28)

In excerpt 77, sample (clxxxvi), there are marked social as well as political responsibilities. The social is marked by the indexical, 'residents', while the political is represented by the nominal, 'agency'. Social-political (de)responsibilisation here has blame-shifting. For instance, the agency is passing the blame for the flooding on the victims, while defending the claim that the government has performed its own responsibility by constructing 'drainages', which it describes as 'intervention'. The conceptual function of representing action, with iconicity of sequential order, is used to pass the responsibility directly to the victim. This is also represented in the verbal process, using the cognitive verb, 'believes'. The use of the naming word, 'intervention', gives the inference, according to the speaker, that the government only magnanimously intervene, that it is not their responsibility. The sequential order indexical give the relevant mapping of the effects of the people's action on 'draining', which is also one of the significant causes of flood.

Excerpt 77, Samples (clxxxvii) and (clxxxviii) indicate the responsibility of the government to the victims. Entailment is used to point out the fact that the government is to be responsible and responsive to the people. There is no government without a people, and the territory that constitute the government, particularly the state government, is the respective regions. Although sample (clxxxvii) is in the informal code – context due to the educational status of the speaker, that is, in the Nigerian Pidgin (*Naija*), the imperative clause form is used to clearly signify what is expected of the federal government. However, in excerpt 77, sample (clxxxviii), the expectation of the state government is represented in the declarative statement, using the deontic modality, the weak possibility that it will be actualised. There is inference and metapragmatic relevance in the adjective, 'quickly', in the Nigerian leadership context. The inference is that such promises to the people are rarely fulfilled. They are made for the sake of media propaganda.

Excerpts 78

(clxxxix) You do have to give credit to preparation, though we do know that 35 hundred families were evacuated just yesterday by military personnel...(REP-HUR/CNN02)

(cxc) The response is very very poor; I must say that. And people are just trying to organize themselves to help other families get out. Some other individuals are also bringing food and other items for people who are affected. But by and large, it's very poor... (REP-FLD/TVC14)

The above excerpts show that if the consequences of disasters would be ameliorated, there is need for social and political role assigning and taking. For instance, in excerpt 78, sample (clxxxix), the conceptual functions of naming and representing action are used to portray the involvement of the 'military personnel'. This approach is prescriptive for other nations, particularly in developing countries. This news report, of course, spanning from the western media, pushes the argument that their military are not confined to the barracks, or involved, unduly in power-politics, but are responsible to the communities or state, as rescuers. The conceptual function of prioritising is used to commend their action in the opening material process. The goal, 'credit' is dedicated, as a cataphoric reference to the effort of the military to save the day.

The reverse is the case, in excerpt 78, sample (cxc), as regards local communities in Nigeria, which is the context conveyed in the excerpt. The attributive process is used to condemn the 'response' of the government to intervene. The reporter's disappointment is fossilised in the excerpt, repeating the descriptive adverb, 'very'. The fact that the authorities have failed, and the determination not to resign to fate motivate the people to take their destiny by their hands. This is the conversion of roles from political to social. Iconicity of sequential order and distance are used in the excerpt to qualify the effort of the people. First, they 'organise' themselves; they are able to coordinate, in behavioural processes, in the later part of the excerpt, that is, bring about the distribution of 'food' and 'other items.' The conceptual function of prioritising is used in the prepositional phrase, 'for those who are affected', to foreground that nobody is benefiting from the process, but the victims who really need it.

4.7.8 Role responsabilisation

Some news reports are presented for the purpose of identifying roles of the respective agents that are referenced during disasters. The main agents that are, in most cases, bidirectionally, cited during disasters are the victims, disaster management agencies, the government, and observers. In terms of role responsabilisations, news reports signify what should have been done, or should be done during disasters by these agents.

Excerpt 79

- (cxc*i*) Authorities at different levels are expected to act proactively to avert a disaster similar to what was experienced in 2012... (REP-FLD/CHNLSTV06)
- (cxc*ii*) We want the federal government to help us with at least food items, drugs to protect our children and our women living here... (REP-FLD/CHNLSTV11)
- (cxc*iii*) While the residents wait for the dry land to return, they appeal to the ministry of environment to look into the issue of blocked drainage to avoid a reoccurrence, especially during the heavy rains... (REP-FLD/CHNLSTV16)

Excerpt 79 identifies the roles of agencies and individuals with respect to responding or reacting to disasters when they are affected. In excerpt 79, sample (cxc*i*), the pragmatic context is marked by inference, indicating that negligence of the ‘authorities’ has caused serious consequences in the ‘2012’ flood disaster, which is the temporal. Thus, in this case, the reporter embarks on role assigning as a strategy to overcoming similar outcomes. The behavioural process and the imperative mood are used; the verb ‘act’ elicits more action than frivolities. In sample (cxc*ii*) of excerpt 79, the verbal process is used in the initial clause to particularise the expectation of the victim. The material process is used to identify, in tangible terms, what the government, which is the actor, is expected to do to the beneficiary ‘us.’ The reporter goes ahead, using the conceptual function of enumerating, to list, tangibly, what the victims need. These are: ‘food’, ‘drugs’, and protection for the vulnerable ‘women’ and ‘children’. In sample (cxc*iii*) the expected role of the management agencies or government is put in an imperative mood, and in the verbal process. However, they are given a leverage for not doing anything, since they are only asked to ‘look’ into it, and not to go ahead and do it. This is represented by fossilising the verbiage ‘look into’. This has also been generalised, from the actual sense of investigating.

Excerpts 80

- (cxc*iv*) When you said that the rescue effort is poor, you still need some explaining (sic) to do. Is it that the emergency officials haven’t come, or they are not aware? Throw more light on that...
- (cxc*v*) ... since the flood started, I have not seen emergency officials on ground... I have not seen anybody from FEMA to come and help people, rescue them from the flood. (REP-FLD/TVC14)

Excerpt 80 shows role-responsibilisation, in this case, faulting of the action of the management agency 'FEMA'. This is the primary management agency that is tasked with mobilising for the rescue of victims in times of disasters. In excerpt 80, sample (cxciv), there is a reiterative turn, in the interrogative statement, which is also in the attributive process. 'The rescue' effort, which is attributed, also points to the responsibility discussed above. The attribute, the adjective 'poor', is the attribute, which warrants the metaphor, requiring the journalist to make communities. The verbal process, which is set up by the process 'expecting', and 'throwing' there is fossilisation in the use of the contracted form 'haven't'. synonym is used to reinforce what the presenter is expected to do. In sample (cxcv) of excerpt 80, the responsibility of the agency is clearly identified by the presenter uses irony, and the negator.

4.7.9 Fund-raising

Disasters are used as grounds for campaigns to raise funds whether for the benefit of the victims of the disasters or for other reasons. The media, in some cases, report disaster events and consequences for the purpose of moving philanthropists and the government to respond, mainly by releasing funds for people who are affected. In other cases, agents appearing in news presentations directly or indirectly use certain linguistic means to lobby for financial assistance.

Excerpt 81

- (cxcvi) Beside the needed assistance given to them, the state said it's engaging the world bank to build homes for the homeless... They (the world bank) are coming in to build some houses for us, ten thousand houses to be exact. So, some of the houses has already been assigned to this area, as a result of what happened... (REP-FLD/CHNLSTV28)
- (cxcvii) VICTIM: We urge that Federal government come to our aid, the volumes of our farmland and livestock, I'm sure they will run into billions that have been lost here... (REP-FLD/CHNLSTV07)
- (cxcviii) The Katsina State Government says it has spent 60million Naira to provide relief materials to victims of the wild storms and torrential rainfall in the state...

Disasters naturally attract humanitarian aid from multinational agencies and parastatals. In excerpt 81, sample (cxcvi), it is inferred that the reported disaster has destroyed the 'houses' of the victims. The adverbial clause, at the initial part of the statement, names and describes a fund-raising act, using the synonym – adjective, 'assistance' in the behavioural process. However, it is also entailed that these aids are from other sources. This is hinted by the verbal process. The verbiage shows the naming of 'world Bank', which the sayer 'the state', has been able to convince to raise funds for building houses to replace the destroyed ones. The fact that they have been able to attract such funding is represented in the declarative and imperative senses. The 'World Bank' is not compared to the government who linger in their promises. This further gives an inference of the certainty of fulfilling the promise, in the behavioural process. The scope is portrayed, using the conceptual function of enumerating. The number of houses is listed as 'ten thousand'. The concluding clause entails that the imminent disaster was used to raise funds for projects, not only for the affected area. The conceptual function of representing action is entailed in the modifier – pronoun, 'some'.

In excerpt 81, sample (cxcvii), the conceptual function of representing action, and the verbal process, are used to directly importune 'the federal government', which is the verbiage, for funds. This is described in the synonym, 'aid'. The subordinate clause, which contains verbiage is in the imperative sense. It is connotative, because the lexical verb 'come, does not signify physical presence, that is walking down, in person, but sending resources – funds for intervention. There is indirectness in the material and verbal processes at the latter part of the excerpt. There are the conceptual functions of enumerating and prioritising, to indirectly place value on their request. The agent, which is nominalised as 'the volume of farmland and livestock', is prioritised to the enumerative sum of 'billions', obviously to use that opportunity to get funds out from the federal government for other projects in the state other than the present disaster. The same situation is seen in sample (cxcviii); in this case, the conceptual functions of enumerating, prioritising and particularising are employed to mention the precise amount that is expected, as the goal of the material clause. In this case, it implies recovering what had been spent.

Excerpt 82

(cxcix) ... we are appealing to the government not just the government alone, if there are NGOs that can support too... So let the government please come to their aid. (REP-FLD/TVC20)

(cc) in Benue, what happened is people started to donate. Millions of funds have been raised online. I know, at least, between three to five million naira, which was raised online, from different organisations... This is good, but until we have confidence in the government, no one will contribute money to a state grown ecological fund, which is funded by the people. So, what the government need to do is build relationship, to partner with these people and actually let the people implement relief solutions for their people... (REP-FLD/TVC22)

Humanitarian aid is not only mobilised by the government in times of ecological disasters, but also non-governmental organisations and individuals likewise. In some cases, language is used to mark the intensity of appeal made to agents, depending on whosoever is making the appeal, whether the government, the media, or the victim(s). For instance, in excerpt 82, sample (cxcix), there is both strong and weak appeal. The strong appeal is marked by the verbal process, even with the polite term 'appeal'. The sayer is the inclusive pronoun 'we', which implies that the reporter is joining the victims, using their influence to champion the call for relief. Here, the reporter puts it the 'government' sequentially first, as the most crucial responder, representing the opinion that it is the government's responsibility to respond to the needs of the people, especially in times of natural disasters. The conditional clause, which is in the material process, is set up by the prepositional adverb, 'if'. This represents the opinion of a weak appeal, without compelling the respondents to act. The presenter uses politeness, the adjective 'please', to importune the government to act.

In excerpt 82, sample (cc) the attention is not on the government or philanthropists, it is on individuals. Here the significations for fund mobilisation include 'donate', 'raise' and 'contribute'. The behavioural process is employed to signify the interest in the people, which is the behavior, to contribute to the relief effort. The following passivised clause is in the material process, which has the emphasis on the goal 'millions of naira' because of the elision agent, which should have stipulated who raised the money. The sum enumerated can be traced to the spatial index 'online'. However, the entailment is that social media represents people, and it is these virtual agents that mobilised the funds. The money is also nominalised as the complement. The conceptual function of representing action is used to profile the government's insincerity, especially when it

comes to mobilising funds. Most of the funds raised by the government are eventually embezzled.

4.7.10 Political tourism

Disasters, as discussed in the previous section, attract people from various social and political classes – climes. Sometimes, it is an opportunity for political agents to visit the affected communities to curry people for commendation or electoral mandate. Once they make their appearance, they make promises that end up in the trash.

Excerpt 83

- (cci) The president's visit to the state to commiserate with victims of the disaster is a relief. President Buhari restate his commitment to bringing succor to the affected communities... (REP-FLD/CHNLSTV12)
- (ccii) Few weeks after the devastating rainstorm, the Natural Emergency management Agency (NEMA) takes a tour of the 89 communities affected by the rainstorm... (REP-FLD/CHNLSTV13)
- (cciii) Our great mother in the house of Assembly have come to rescue us... (REP-FLD/TVC20)
- (cciv) Governor Serieke Dickson has been visiting affected communities, including his hometown, Torounwa, also witnessing rising flood waters... (REP-FLD/TVC21)
- (ccv) A delegation, led by the speaker of the Zamfara State House of Assembly, conducts an on-the-spot assessment. As part of the visit, food items are provided for victims... (REP-FLD/CHNLSTV28)

The act of tourism is best defined or described, in the excerpts, using significations such as 'visit', as well as the progressive form 'visiting', and others like 'tour' and on-the-spot. These verbs represent the action of physical presence at the scene of disasters. The dominant transitivity processes in the expression of tourism/visitation are the behavioural, identifying and material processes. In excerpt 83, sample (cci), the identifying process is used by the speaker to portray irony and give the inference that the identified, the president's visit, is an expectation met during visitation. In sample (ccii), there is indirect condemnation of the action taken by 'NEMA', which is the behavior. It is when people's problems have started to decrease. The temporal 'few weeks' is a concealment strategy, marking inability to quantify the victims as well as the impact of the disaster. Samples (cciv) and (ccv) in excerpt 83 point out disaster tourism as a fund-raising technique during disasters. The implication here is that every time that

political agents visit disaster regions, they use the opportunity to tip officials. In some cases, such visits are in large convoys, which posits a show of power as a visitation technique by agents and government officers.

4.8 Pragmatic strategies in disaster narratives

This section is devoted to assessing the significations in news reports as strategies for response and management of disasters. This makes a case for the management of significations, in other to attract the right response or reaction from respective agencies, governments, and sympathisers. The use of significations, on the one hand, portrays the ideological perspectives that motivate the news report, and on the other hand, elicit specific responses. The functions of news significations are grouped into eight. These are statistical juxtaposition, technical blackmail, entreaty or plea, prediction and awareness-raising, sensitisation efforts, blaming/role defining, edification and ‘propaganda’.

4.8.1 Juxtaposition as a pragmatic strategy

Statistical juxtaposition is used, in the body of news reports, to establish the veracity of disaster events or their consequences. This is done over time, using such conceptual functions as contrasting, enumerating, and describing, among other functions or linguistic strategies. In this case, analogical or statistical references are made to figures, that is, number of incidents, objects, or persons, in cases where victims are involved.

Excerpt 84

(ccvi) But several days ago, it was THE STRONGEST tropical system anywhere on the planet for 2018... (REP-HUR/CNN02)

(ccvii) We are thinking of calling those in the path of Michael, the worst hurricane to ever hit the Florida Panhandle.

(ccviii) It made landfall as a category four (4) hurricane, almost category five (5), packing winds up to about 15 miles per hour, Strongest storm to ever hit the US, almost 50yrs now... (REP-HUR/CNN03)

The excerpt above signifies statistical reference at various levels, raising significant talking points, which should gear people to respond in a particular manner. In excerpt 84, sample (ccvi), the contrastive adjective, ‘strongest’ is used to present a statistical reference of several incidents of ‘hurricane’. The statement is in the attributive process. The neutral pronoun, ‘it’ is referential to ‘hurricane, and the adjective, ‘tropical, which is descriptive of hurricane. The conceptual functions of representing place and time, with

the noun, ‘planet’ and ‘2018’. In this case, the present disaster has been statistically juxtaposed with hurricanes in the entire ‘planet’, valorising it to call for a different kind of response to the plight of the victim, since it is presumed to have been the most consequential. The same technique is used in sample (ccvii); in this case, the adjective, ‘worst’, which is considered as a synonym for ‘strongest’, which is also marked in sample (ccviii) of excerpt 84. The emphasis is on the consequences or effects of the disaster. The spatial index, ‘Florida Panhandle’ is referenced as the location ‘hit’ by the hurricane. However, in excerpt 84, sample (ccviii), the focus is on the hurricane itself. This accounts for its statistical juxtaposition with hurricanes in the last fifty years, the inference is that the intensity of hurricane disasters will continue to increase with the passage of time. Hence, there is need to do something about it.

Excerpt 85

- (ccix) ... the flooding was the worst in years, 1.3million Nigerians were displaced and 431died in what authorities said was the worst flooding in over 40years. 30 of the country’s 36 states were affected and that’s according to the National emergency management agency...(REP-FLD/CHNLSTV06)
- (ccx) What I know about this flooding is just that it comes every year to some levels, but the one we experienced of 2012 is more than this. But now the water has gotten to half of the way it is of 2012... (REP-FLD/CHNLSTV11)
- (ccxi) In 2012, katsina state was among the states warned by NIMET to take precautions against the rainstorm in August to October that year in 2015, 2016 and 2017, the state has been terribly hit by torrential rains... (REP-FLD/CHNLS13TV)

Statistical intensity of disasters is often backed up by analogical sequences of effects or consequences. This is signified in excerpt 85, sample (ccix). The conceptual function of enumerating is used to account for the effects of disasters, to justify that it is, indeed, the ‘worst’. There are persons, spatial, and temporal indexes in the excerpt. These are ‘Nigerians’, ‘country’s states’, and ‘forty years’, respectively. They are used to situate the report in the context of the representation. In the following excerpt, statistical juxtaposition is portrayed by consistency, that is, the frequency of time that ‘flooding’ occurs. The conceptual function of representing time is used to condition or situate the report, within the scope of the year of signification. The year ‘2012’ is now being used as a yardstick to measure the gravity or intensity of flood disasters. This is signified, in excerpt 85, sample (ccx), using the temporal adverb, ‘now’, and the behavioural process.

The behavior, 'the water', is connotative of flood. It is the causative agent of the flood. The behaved is the process of equating, in the deictic centre, '2012' in part. Only the temporal is adopted, in sample (ccxi) of excerpt 85, for the purpose of statistical juxtaposition. The temporal indexes, 'August' and 'October' are profiling the periods of effects of flood disasters in the spatial location, which is named as 'Katsina'.

4.8.2 Blackmail as a pragmatic strategy

Some news contents on disasters, indirectly or technically, blackmail the government and other management agencies for not doing enough for the victims of disasters. One of the reasons this is done is to point to the indigenous people that they are on their own, hence, they do not need to wait for the government to respond. Second, it is a technique used to blackmail the management agencies and the government for not empathising, and subsequently responding, or doing something about it.

Excerpt 86

(ccxii) This is not the first-time residents of these areas are experiencing flooding and while state and federal government provide food and temporary shelter, perhaps this is the best time to seek and ensure a permanent solution to such devastating floods. (REP-FLD/CHNLSTV07)

(ccxiii) Kastina State, in the North-west region in Nigeria, the home state of President Mohammed Buhari, is not an exception. (REP-FLD/CHNLSTV12)

(ccxiv) There is need to really look at the issue of corruption. Because, believe you me, if government has released hundred Naira, about sixty Naira there is waisted, eh... before it trickles down from the government, through the politicians, though the community leaders, you see everybody taking his own. It's a value chain, kind of; so, as you're removing from the chain... (REP-FLD/TVC15)

In excerpt 86, sample (ccxii), the behavioural process shows that the indigenous people, 'residents', are regular victims of flood disasters. But the hypotaxis clause, following the first clause, focusing mainly on the 'actor', in the material process, is a technical blackmail of the 'government's reaction to the flood and the condition of the people. The inference here is that they are interested in proving 'food' and 'temporary shelter', which are short-term responses, rather than investing on long-term strategies that would completely ameliorate the problem, and ensure that the effect of disaster, in the spatial location, 'area' is reduced to the barest minimum. In excerpt (ccxiii), the report

foregrounds the President's indigenous community for two inferential-political reasons. The first is aligning with one of the conditions for newsworthiness. Basically, everything that happens around the president may become newsworthy. The second is to underscore political blackmail. What the hearer infers is that the president is not working, if his own 'home state' can be suffering. Excerpt 86, sample (ccxiv), denotatively blackmails political leaders, accusing them of 'corruption'. The subjunctive mood is used to indict various levels of the political officers, who the funds to develop communities get to. The end-result of this is that they embezzle the money. The conceptual function of describing is used to portray the effect of corruption on communities, and how it accounts for disasters. This is labelled as, 'value-chain', implying that it has become a regular practice.



Plate 4.30. Representing negligence of governments (*Source: CHNLSTV*)

Plate 4.30 is indexed to the situation of Nigerian roads, some of which are highways. The plate also iconises the fact that most of the roads in the country are not pliable. The desertion of the road is an icon. Vehicles that attempt to plight the road, after torrential rainfall, and flood disaster, consequently, end up being stocked as indexed by the commercial vehicle in the plate. The consequence of abandoning that side of the road puts more pressure on the other side, which is already laden with gridlock. The media focus on this to technically blackmail the government, to cause it to respond and then repair the road.

4.8.3 Entreaty as a pragmatic strategy

The media here carries the burden of the victims of disasters. They are at the frontline, appealing to agents, or projecting the victims' appeal for help or rescue. This is mostly done indirectly, or technically, because of the media is supposed to maintain absolute neutrality. However, looking at the significations closely, one can identify the theme of appeal or entreaty to the plight of the victims.

Excerpt 87

(ccxv) Further in the town nearly two dozen people including children trapped by the rising, raging water inside the Casablanca inn, bed and breakfast... more than 3million people fleeing their homes and Matthew now set its sight on Georgia. (REP-HUR/CBS09)

(ccxvi) Flood come and pack all our things, even some house, some houses fall down, our farming, everything, we lose everything. So we now come here managing, you can see some room twenty people are sharing one room, there's no place for this children to sleep (REP-FLD/CHNLSTV11)

Trans. The flood washed away our belongings. It destroyed our houses and farmlands. We have lost everything. We are squatting here, as you can see, it is overcrowded with about twenty men in room. The children have no place to sleep.

(ccxvii) Where you have about 25-30 people are living with children in one room, it is not healthy and not human enough... We want the federal government to help us with at least food items, drugs to protect our children and our women living here... (REP-FLD/CHNLSTV11)



Plate 4.31. Representing technical plea (Source: CHNLSTV)

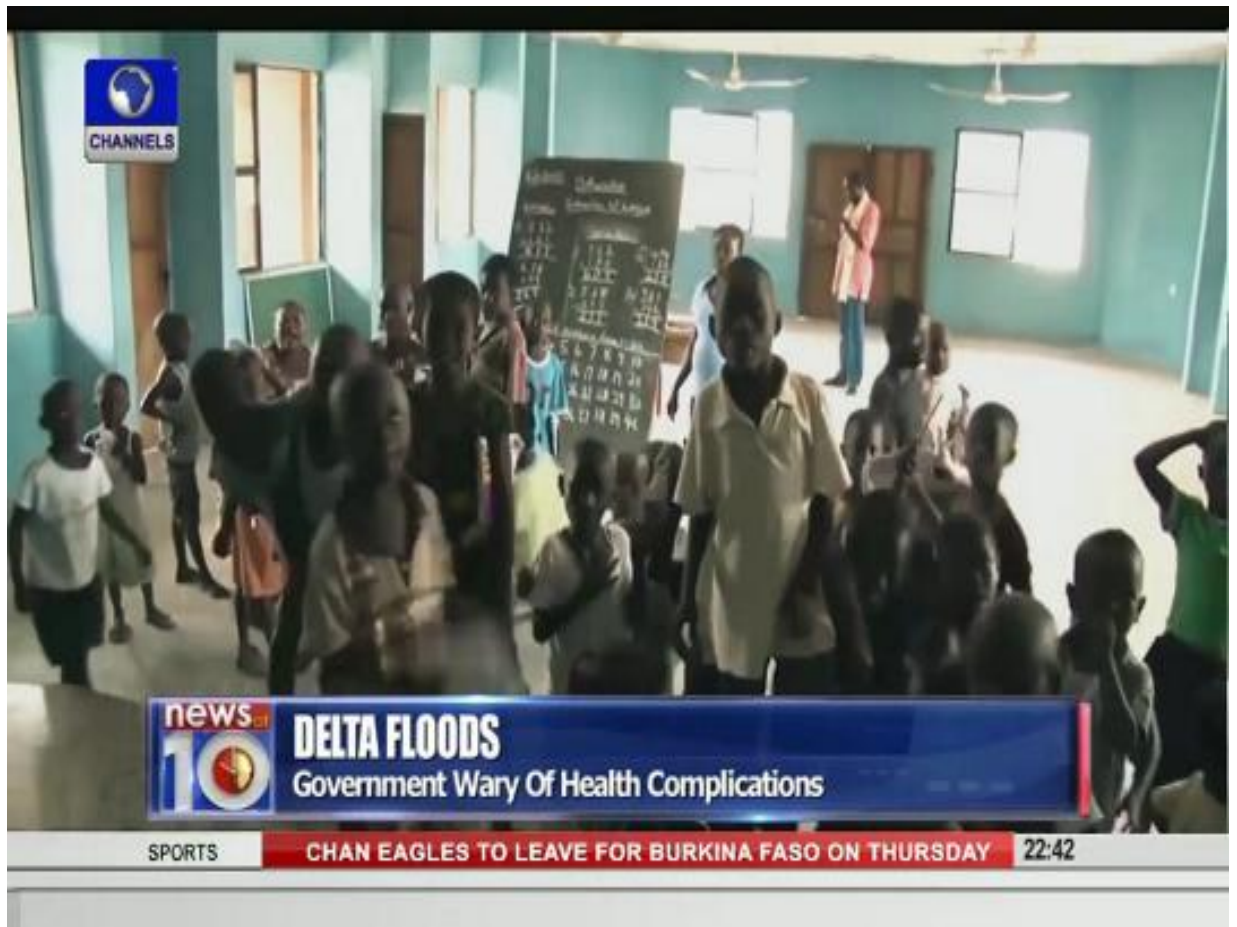


Plate 4.32. Children as deictic centre – technical plea (Source: CHNLSTV)

The plight of the most vulnerable sect in indigenous communities is symbolic to pleas or appeals for help. As observed in excerpt 87, samples (ccxv) and (ccxvi), the reporters project children, or the pain or conditions children face during disasters to attract attention. Take for instance, in sample (ccxv), the situation of the children is initially generalised, using the conceptual function of enumerating adults to the sum of ‘two dozen’, which is fossilised. But considering the kind of response that the media wants to generate, which is immediate, the reporter, using conversational repair, isolates the children. In excerpt 87, sample (ccxvi), the reporter engages a victim, particularly to appeal directly to the government or management agencies to respond to their condition. The victim understands the metapragmatic position that ‘children’ arouse the sympathy of everyone, including the government. In recounting their ordeal, the victim comments on the homelessness of the children, for the purpose of attracting the government, who are always faced with criticism on their responses and programmes for homeless children. Excerpt 87, sample (ccxvii) uses directness, calling out the ‘federal government’ for ‘help’, because the vulnerable ‘children’ and ‘women’ are involved. The conceptual function of equating is used to give the inference that women should be categorised as part of the vulnerable people in the society. Plates 4.29 and 4.30 respectively show the vulnerability and displacement of women and children. Media reporters front these sects of people to call for immediate response and action of the management agencies or the government.

4.8.4 Prediction as a pragmatic strategy

This aligns with one of the most significant functions of the media, which is to raise awareness of, or inform the public of things happening in their immediate and proximate society, especially those considered to be newsworthy. The fact that disaster is imminent is newsworthy, and thus, requires that it be presented or reported for indigenous people to know their fate, and be able to prepare adequately. In some instances, the media simply makes predictions based on signs and significations that the weather presents.

Excerpt 88

- (ccxviii) What happened in 2012 was unique because in 2012 that was the biggest natural disaster we have experienced in terms of flooding in the history of Nigeria so it came, it was new to us, therefore dealing with the consequence was new to us but we were able to cope. Now I think we are better prepared because

states have received early warning. So like is aid this early warning we expect things to be merged with worse actions. We only need to activate our mechanism tools and instrument to prepare for prevent against, reduce the risk and respond to and to recover from any flood disaster we may be facing this year... (REP-FLD/CHNLSTV06)

Excerpt 88, sample (ccxviii) reports the importance of information or awareness. The reason why people are caught unaware when disasters happen is lack of information, and the ability to prepare for aversion, and the ability to bear its consequences. The only way to do this is to create an awareness about possible occurrences of disasters. In the excerpts above, the reporters recount a year that witnessed, what is described, using the conceptual function of naming, and describing, as the 'biggest natural disaster' in the history of 'flooding' in 'Nigeria', which is the spatial indexical. The behavioural process is used to connect the 'experience' with the indexical. The conceptual function of representing action is used to indicate the lack of preparation, as the dominant cause of the 'consequences' that victims suffer during disasters. The reporter uses two behavioural processes in the hypotaxis clause. The first is connected to the awareness of the victims, anticipating disaster, and making sure that they do not suffer the same consequence. The importance of significations as warning signs is reflected at the latter part of the report. This is stated in the subjective, mood, using the mental process. The senser, 'we', is indexical to all the places where the scale of disaster is high, while the sensed – phenomenon is represented as what they need to do to avert or mitigate the consequences of disasters, when they eventually happen. The temporal index, 'early prediction', is therefore necessary in facilitating adequate preventive measures.

4.8.5 Sensitisation as a pragmatic strategy

The media could be used as agents to publicise sensitisation efforts, made by the governmental agencies, about the occurrence of disasters. In some cases, the media serve as the mouthpiece of, or the platform for management agencies to show people things they have done, as response to disasters, while in other cases the media simply resort to interviewing them, so that the viewers can hear from them first-hand.

Excerpts 89

- (ccxix) Zonal coordinators of the National Emergency Management Agency across the country carried out flood prevention campaigns, moving from cities to villages telling everyone it is time to clear the drains. (REP-FLD/CHNLSTV06)
- (ccxx) FEMA officials and the National Guard preparing to provide relief with state of emergency declared in Florida, Georgia, North Carolina and South Carolina. Authorities up and down the coastline urging residence to continue riding out the storm... (REP-HUR/CBS09)

Excerpt 89, sample (ccxix) is propaganda, a pro-NEMA signification of disaster management, using the news as a campaign – platform for publishing the positive programmes and demonstrations of the management agency. Among other things, the excerpt signifies the bureaucracy in the management agency, using the conceptual functions of naming, describing, and representing place. First, naming and describing is entailed in the use of ‘Zonal Coordinator’, while the place index, ‘Nigeria’ is sectionalised, giving the viewers the impression that the agency has sufficient hands, and covers every part of the nation, in terms of disasters; but whether they are seen or not when disasters occur, is another conceptual argument that they are trying to defend in this excerpt. The behavioural process is used to represent the activeness of the agency, where the behaved, ‘flood prevention campaigns’, is denotatively marked as the sensitisation effort to curb or reduce the effect of ‘flood’ disaster in the nation. The conceptual functions of describing and emphasising are then employed to explain what the ‘campaign involves’, it involves going to indigenous communities, which are represented descriptively as ‘cities’ and ‘villages.’ The inference is that all indigenous communities fall under these two descriptions. The latter may not have access to mainstream media; thus, face-to-face awareness or campaign will be the best sensitisation approach.

In American, as exemplified in excerpt 89, sample (ccxx), the agency responsible for managing flood is the Federal Emergency Management Agency (FEMA). The mental process is used to signify the effort initiated by the agency in response to the hurricane. This is also represented in the conceptual function of representing action. They (the officials of the agency) know that people have refused to vacate their homes, and have decided to, metaphorically, ‘continue riding out the storm’, which is in the behavioural process; thus, the next thing is to be ‘preparing to provide relief. The parataxis relation

is used to present the consequence of defiling initial sensitisation to evacuate the places, which are named in the excerpts as the affected regions.

The media, for the purpose of sensitisation of indigenous communities, especially in urban areas, where they do not need to go physically, due to exposure to the mainstream media, grant press conferences to officials of disaster management agencies, government, and specialists or professionals. This is iconised in the plate below.



Plate 4.33. Representing press conference as signification strategy (Source: CHNLSTV)



Plate 4.34. Representing signification as management strategy (Source: CHNLSTV)

Plate 4.34 foregrounds the understanding of the importance of significations in disaster management. This is placed against the effort of management agencies, with a view to suggesting that they should be effectively coordinated in disseminating information in clear terms to the indigenous people. Therefore, they adopt, as strategy, publication method (Plate 4.34) and press briefing or conference (Plate 4.33). The main significations in the publication in Plate 4.34 include statistical juxtapositions of disasters in various regions, progressive-comparative representations of disasters over time, and logical or statistical predictions of emerging or imminent disasters. This handbook of significations of disaster management is subsequently sent to all the states and ditto all the Local governments and indigenous communities for perusal, interpretation, and application.

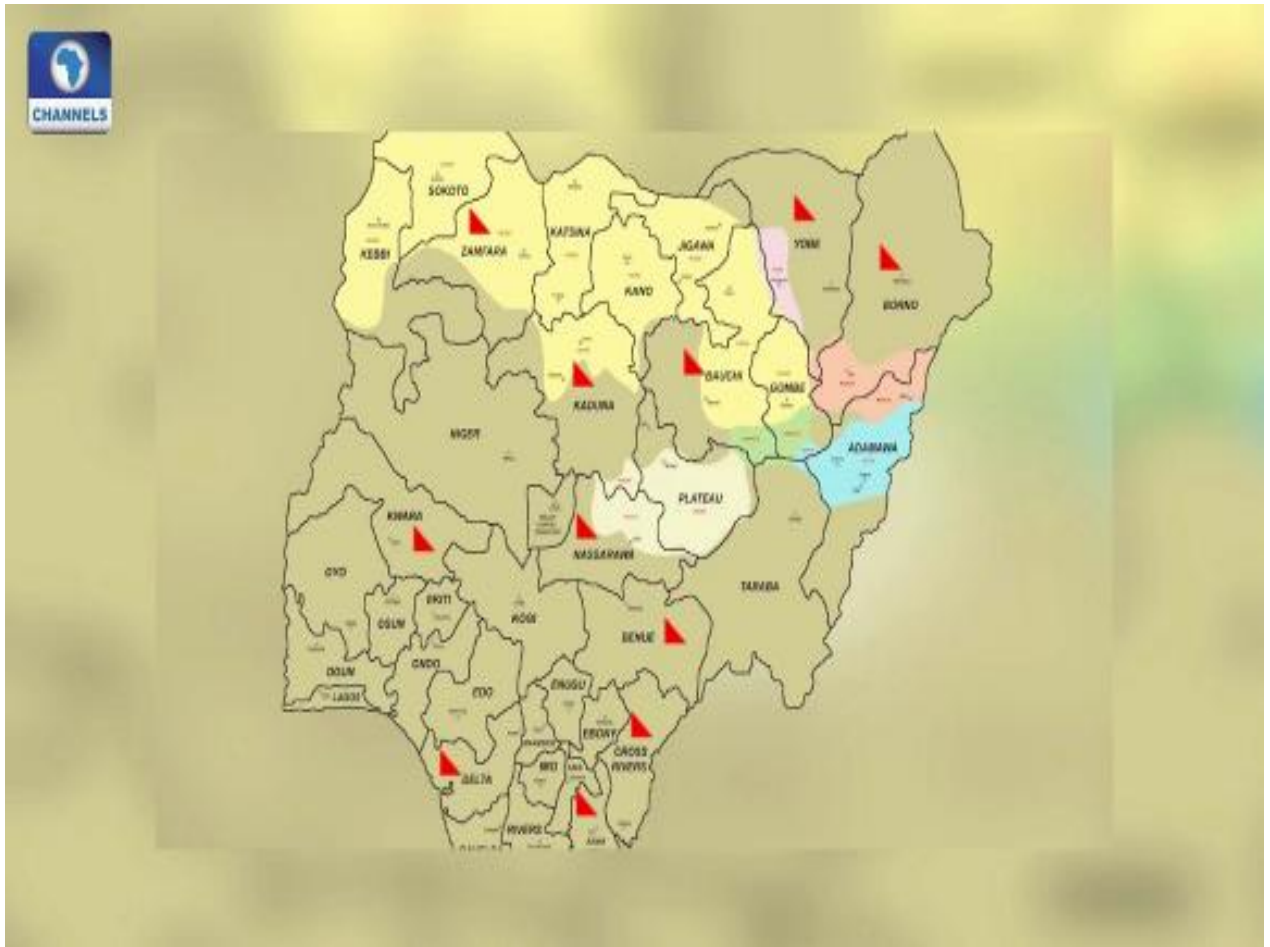


Plate 4.35. Representing colour signification as awareness strategy (Source: CHNLSTV)

The above plate is a representation of one of the pages of the handbook, which is the icon in the previous Plate 4.35. As seen in the plate, colour signification is used to mark disaster-prone or potential regions, where flood disaster is likely to strike. The conceptual function of representing place is used to index states, as spatial locations that are likely to experience such disasters. Colour 'red' is profiled, in Plate 4.35, as the potential areas of great threats or impacts.

4.8.6 Propaganda as a pragmatic strategy

Media reports are not entirely devoid of propaganda. There are some instances where they take the side of the government, and report successes and programmes or projects that are done by them. Such reporting is one sided, not really focusing on the disasters or the people, but the side where the government is responding, and what they are doing. In such cases, it can be inferred that the presenters and reporters have become the mouthpiece of the government.

Excerpt 90

- (ccxxi) The Katsina State Government says it has spent 60million Naira to provide relief materials to victims of the wild storms and torrential rainfall in the state... (REP-HUR/CHNLSTV12)
- (ccxxii) We are very grateful to the state governor for assisting us with relief materials... (REP-FLD/CHNLSTV13)
- (ccxxiii) The Federal government has reacted and began the Idiye canalization project, as part of the short-term solution to the perennial flooding in Makurdi and other parts of Benue State... (REP-FLD/TVC17)

Excerpt 90 is used to valorise the efforts and response strategies of the government at federal and state levels to the incidents of disasters in different regions of the country. In excerpt 90, sample (ccxxi), the verbal process is used. The sayer is the reporter, who is speaking on behalf of the government, reiterating what 'it' has done, in response to the disaster. The verbiage makes it to look as if they have completely solved the problem. The conceptual function of enumerating is used to exaggerate the figure of the amount spent to give the hearers the impression that they have done the needful. However, 'sixty million' for only relief material seems incredible, and that is not the real problem. The real need is reconstructing their homes and ensuring that the long-term consequences of disasters is averted. Another way of signifying propagandism is to tell the story from the victims' point of view. Because the people are carried away with momentary things, that

is, short-term, rather than long-term response, they are overly impressed with the little the government does. This is signified in sample (ccxxii), using a sequence of attributive and behavioural processes. The act of praising can be inferred from the attribute 'grateful', while the response of the government is put in the behavioural process in the parataxis clause. The conceptual function of representing action is seen in the use of the process, 'assisting', to ironically give the inference that it is not the governor's responsibility to do what he has done. However, this is not true, because the duty of the government is to take care of its citizens, especially in periods of disasters, when they are really in need.

In excerpt 90, sample (ccxxiii), there is the propaganda that the government always hears and responds to the call of indigenous communities. This is established, using behavioural processes, in hypotaxis relations; the processes (verbs) 'reacted' and 'began' are used as adjacency pairs. There are icons in structural order, used as a collocating response to what the behavior, 'the government' think is the interpretation of the people's call. However, the problem is that the response is in the short-term, rather than long-term. The conceptual function of describing and representing time are implied in the use of 'perennial'. In description, this means consistent. It also implies profiling Makurdi, which is a meronym of 'Benue State', as a disaster-prone region. Time is reflected in the word, 'perennial', with the inference that it is every year that the indigenous community suffer the effects of flood disaster.

4.8.7 Edification as a pragmatic strategy

Media reports of disasters contain religious comments that are used to mobilise or motivate people to act, that is, respond, in a certain manner. Bidirectionally, reporters, presenters and victims use certain religious compliments or statements to refer to disasters and the need for response.

Excerpt 91

- (ccxxiv) We also have to look at our own cultural and ethno-religious beliefs, that God brings, God takes. More importantly, the people themselves, their orientation, needs to really change... We are very good neighbours of ourselves (REP-FLD/TVC15).
- (ccxxv) ... a couple of our bad behaviours, and culture, which has led to decaying infrastructure over time.so, there has been this poor maintenance and construction culture, using substandard

equipment and quality materials to construct most of our building and our roads (REP-FLD/TVC22).

Excerpt 91, sample (ccxxiv) tags religious condescension as a way of reacting to the loss of, particularly, persons during disasters. The anaphora, which is centered on ‘God’, giving, and taking, uses the behavioural process, in a declarative antithetical manner. This religiously marks that He is responsible for everything that happens to man, especially in instances of disasters. The reporter, in this excerpt, generalises, using the conceptual function of equating, the basic contexts is religiosity, adopting the traditional and western religions (Christianity and Islam). The inference is that all of them have the same conception and belief in human beings coming to the world and dying. Following this, the reporter resorts to religious evangelicalism, reiterating the religious principles that people should imbibe when responding to disasters, even when it affects others and not them. He uses the attributive process to qualify human beings along the communal and religious planes. The attribute, ‘good neighbours’ is an allusion to the bible, in Leviticus 19 verse 8; and Matthew 19 verse 19, which commands people to love their neighbours as themselves. The inference is that such conditions would make them reason that what affects their neighbours affect them, prompting them to respond appropriately to mobilising rescue or relief materials.

Excerpt 91, sample (ccxxv) focuses on reviewing flaws that are considered as deviation from religious and cultural norms, which then account for disasters in indigenous communities. The conceptual function of naming and describing are used to tag the deviated norms as ‘bad behaviours.’ The existential process is used to situate the anomalies as familiar and consistent practices. The inference, in relation to religiosity, is that the opposites of these acts, which include building or maintaining the culture of facilities, or integrity in constructing facilities, among others, express good traditional, cultural, and religious values, which, in the long-term, solve the problem of disaster in indigenous communities.

Excerpts 92

(ccxxvi) ... you have several individuals across the state, opening their houses, providing relief materials... (REP-FLD/TVC22)

(ccxxvii) You know it’s so easy for us to sit here and say, pray for Huston, because it’s in our face. You know, I was in a gathering, and we were talking about praying for Benue, and somebody asked ‘what is happening in Benue?’ (REP-FLD/TVC23)

The principles of 'good neighbourhood' suggested in excerpt 92, sample (ccxxvi) is practically demonstrated in excerpt (ccxxvii), in relation to actual disaster situation in indigenous communities. It gives a template of how indigenous people should react or respond in such incidents. The behavioural process is used in the excerpt to show the act of kindness and good neighbourhood, which are fundamental religious principles. Good neighbourhood is indexed, using the conceptual function of representing opinion and action; while kindness is signified, using the conceptual function of exemplifying; one of the ways that kindness is shown is to provide materials to meet the physical needs of victims of disasters in indigenous communities. Excerpt 92, sample (ccxxvii) address religiosity itself as a solution to disasters. It reiterates the condition of 'prayer', which is observed across all religious climes. The inference is that disaster control and management is up to 'God', or some supernatural powers that supplications could work on. For instance, some religious people still hold, strongly, the belief that disasters could be the results of divine punishment, just like it happened in the time of Noah in the scriptures, when God sent massive rain to destroy the world, among other references. Such beliefs counter the thoughts that disasters are products of climate change or global warming; and reinforce the perspective that, with 'prayer', the wrath of divinity can be appeased.

4.9 Evaluation of findings

This section reviews the findings based on objectives set for this study and in view of reviewed literature. In other words, it is used to evaluate the findings to see how they address the specific objectives. It entails making affirmative statements on the findings of the study with respect to the implicit, explicit conceptual and figurative significations marking disaster management strategies, the indigenous-semiotic strategies of disaster management, the discourse issues, and frames in the significations of disaster management strategies, and the linguistic framing resources employed in news reports.

4.9.1 Semiotic resources in disaster narratives

The significations in news report can be implicit, using implicature, inference and verbalisation; explicit, using both denotative and connotative meaning, which also entails naming actions, events (indexicality) and reference; conceptual, using dominant features of the conceptual-textual functions, among which are representing action or events, describing and prioritising; and figurative, using metaphor, alliteration,

metonymy, hyponym, simile, inference, among others. These features are the embodiments of the thematic framing of news reports according to D'Angelo (2002). It is fitting to conclude that these are the representational styles of news reporting about disaster events, and the analysis thereof as discussed in D'Angelo and Kuypers (2010), despite not focusing on semiotic forms as evident in the findings of this research. These can also serve as levels of significations, which are grossly indigenous, that is socially constructed in the words of Hodge and Kress (1988). While in some cases they are generalised (Martin, 1992), as significations in mainstream media (Kuypers, 2006), there are others that are strictly regulated by the context of disasters in regions (Mey, 2001, Keeskes, 2010). In another perspective, the contextual variables that underly the significations of disaster in news reports, when viewed from the systemic functional linguistic framework align with field, tenor, and mode (Halliday, 1978, Halliday and Matthiessen, 2014). The field in disaster situation is both deictic and situational, where the former is spatial and temporal relations, relating the regions that suffer the consequences of disasters, five situational conditions are inherent factors in news reports. They are the social, communal, economic, political and ecocritical contexts. Every reporter or presenter, consciously or spontaneously, refers to these contexts in their broadcast of disaster events.

Another significant factor in the context of disaster news is the representational style of the reporters, or the media. This is regarded as the tenor; and they include absolute neutrality, partisan reporting, propaganda reporting (Corner, 2007) and social awareness/campaign reporting (Allan, 2004). The effect of these to disaster management can be seen in the affect strategies, such as importuning, and plighting, using the vulnerable (women and children) as hedges, blaming and critiquing, among others. Affect strategies like praising, promising, and assuring are used mainly as propaganda significations, when government personnel are involved.

In a broader sense, the implicit, explicit, conceptual, and figurative significations in news reports are used to achieve two representational or signification goals, plighting' and 'acting', which are represented in episodic and thematic frames – senses (D'Angelo, 2002). This study adopts these anthimeria terms to express the conditions of sympathising or empathising and moving people to react respectively and appropriately. Ecocritical writers like Bassey (2002), Osundare (2011) and Kijiner (2011) justify these areas of findings. Four broad implicit and explicit plighting strategies feature in the

significations of news presenters. They are nature, humanity, community, and contiguous plighting; more attention is placed on humanity plighting, which is projected through the representation of death toll, displacements/refugeeism, and property losses. These are the features described by Chang (2015) as ‘social vulnerability’. Findings in this study show that human beings, nature, and biodiversity are co-victims of disaster consequences. It can also be concluded that disaster is bidirectionally consequential. It is substantiated, in the analysis, that human beings, in the process of engaging in all forms of ecocritical activities, affect and (or) endanger the ecosystem, leading to climate change or global warming. This is, affirmatively, blamed, by presenters and reporters in news reports, as the cause of disasters globally. When disasters occur, the climate, alongside indigenous communities, suffer consequently. The fact that the climate is changing is a significant reason for plighting.

4.9.2 Discourse issues/strategies in disaster narratives

It can be concluded in this study that disaster management strategies fall under the second goal of the significations of news reports, which is ‘acting’. However, these can be further sectionalised into two broad functions. These are discourse functions, and disaster management functions (. In the process of communicating disasters events, presenters, reporters, victims, or other social agents create or establish discourses. It is plausible to conclude here that the discourses are, considerably, in episodic and thematic frames. For instance, in every disaster situation, there must be victims, that is, those who suffer the consequences of the reported disasters. There is no way that news reports of a disaster will not reflect the ordeal of indigenous rural-urban communities that are involved. The victims of disaster are not only limited to human beings; they are extended to both inanimate objects like societies or communities, and animate beings like livestock or animals.

Disasters are often valorised by reporters and other agents. They are given attributes that sooth or capture their destructive qualities or capabilities. Some agents, such as victims and fund-raisers, are sometimes valorised, identifying feats performed by them, while responding to disaster situations. The degree or intensity of disasters can be entertainment for some agents. Here, there is a bidirectional link between pain and leisure; while some are suffering the consequence of disasters, some use it as an avenue for entertaining themselves. In other words, news content or headline can be presented

in such a way that it serves the purpose of excitement. The conclusion is that representing disasters as entertainment is ironic, and, in most cases, unintentional, because there is nothing entertaining about disasters, despite some exceptional people who find it amusing when they hear about disasters.

In the cause of reporting disasters, reporters and agents consciously assess organisational structures, and roles of agents tasked with the responsibility of responding and managing disaster situations. In most cases, disasters are blamed on certain organisational flaws, while in some other instances, news significations reveal flaws in organisational structures, which can be termed as disorganisation of the government and its agencies. Also connected to this is the usage of disaster events to push political agenda. Political agents, in the indigenous communities, often politick with disasters, citing different cases of involvements, programmes, and rescue efforts. This often accounts for the motivation for mobilisation of relief materials to victims, in the aftermath of disasters. Obviously, they are not concerned with preventing disasters, but giving momentary – temporary materials, though this eventually cushions the effect of the disasters on the victims. In connection with this, news reports (de)responsibilise roles of social and political agents. These agents are sometimes held accountable for disasters because they refuse to perform certain roles or are negligent in their responsibilities. News reporters and presenters do not fail in identifying these roles and responsibilities for viewers to be able to point accusing fingers to the concerned agents.

Disasters are leveraged for the purpose of raising funds, which are often diverted to other purposes. It is a ‘value chain’ that agents of every rank-and-file take advantage of. For instance, the state government use disasters as fund-raiser from the federal government; the local people use it to raise fund from the government, while freelance officials use it to raise funds from philanthropists, governmental and non-governmental organisation. Lastly, disaster discourses reveal instances of political tourism. When disasters happen, they often attract political office holders, who suddenly see the need to visit the victimised communities. This is what the study has conceptualised as ‘political tourism’ because it is occasioned, not by the necessity to reach out to the people, but the contingent need to show their face to earn political points or curry commendation or election mandate.

4.9.3 Pragmatic strategies in disaster narratives

The semiotic strategies of disaster management, in this study, are viewed along two conceptual paradigms. These are indigenous strategies, and the mediated – media related strategies. The naming, the indigenous rural-urban communities, and the form of disasters reported, determine the naming signification attributed to them. For instance, it is only hurricane disasters that are, particularly, named. The significations in these names serve as positive reinforcement or inference, negative inference or implicature, indirectness, allusive response, among others. For instance, signifying disaster using allusive-divinity term like ‘Chris’, which means ‘bearer of Christ’, imply that disasters perform the mandate of God. In the case of positive reinforcement, disaster is signified as having the power to do all that it caused. The conclusion is that those who name hurricanes are either predicting the magnitude of consequences, importuning divinity, and disaster itself to mitigate consequences. Apart from this, volcanic eruptions and flood disasters are possessively named. They are named after the places that they occur. Thus, these places are profiled for occurrence of disasters and must be the first responders.

News reports themselves are disaster management strategies. There are eight signification strategies here that news reporters and presenters employ. The first is statistical juxtaposition, which is done to verify disasters and their consequences. Second, the presenters use technical blackmail of the government and agents’ roles during disasters. They are often held responsible for the suffering that the victims experience. News reporters also use entreaty and plea as strategies while reporting the news. The news here functions as an appeal for sympathy, empathy, or even assistance for the victims. News reports, especially in western media, are used to give (accurate) predictions or create awareness about imminent disasters. This implies using the news to alert people to impending disasters and means to avert them. Reporters and presenters adopt the news as sensitisation effort, acting as the mouthpiece of the government to show some of the efforts they have put in place in response or reaction to disasters. In connection with this, propaganda strategies are adopted by the media. The focus is to portray programmes or projects done to mitigate or curb disasters. For news reports to appeal to people of different clime, the strategy of religious circularism is used by reporters and presenters. This is used to motivate people to respond in particular ways, during disasters. The overall implication of this is that the management of disasters

begins with the management of significations itself. The way the news content is reported determines the kind of effect they have on the people.

4.9.4 Linguistic resources in disaster narratives

The linguistic strategies adopted in the signification of disasters by CNN, CBS, CHNLSTV and TVC have been conceptualised in this study under the model, ‘tools for Critical Disaster Discourse (CDS)’ as represented in Fig. 3.1. First, the linguistic tools are co-opted from lexicogrammar, using features like activation, passivisation, nominalisation, synonymy and antonymy. For instance, disasters are activated as ‘agents’, ‘actor’, ‘senser’ and ‘behavior’, that is, the nominative elements, making them the focus in the significations. The gravity or consequences of disasters are often deemphasised, using passivisation. In such significations, the focus is on the victims or other agents. Disaster incidents are nominalised to either complement them or point to incidents that foreground or emphasise what disasters really mean or imply, what they are capable of, or even actions and descriptions that identify them. Some of these actions are reciprocal or correspondent to how disasters are described. In many cases, synonymous and antonymous terms are used to describe disasters.

Another group of linguistic strategies employed, in disaster signification, is transitivity processes. Disaster events and agents, at the interplay of the significations of disasters, are represented using processes and participants. The most dominant are the material, verbal, mental, attributive, and existential processes. There is also mood which appears as a network of major and minor systems in the expressions used to signify disaster events. The major moods are the declarative, imperative, interrogative, exclamative, and subjunctive, while the minor moods are adjunctive, nominative, predictive and interjectural.

From the semiotic framework, linguistic resources are built around iconicity of distance and sequential order, indexicalities of time, place, and persons, and symbolicity in relation to symbolic and conceptual metaphors. The latter (symbols) interface between the lexical and discursive. Here, disaster is metaphorised in nine source codes, which are conquest, possession, strategy, chase, change, terror, war, visitation, and destroyer, as mentioned above. These metaphorical representations signal how disaster is often described, using significations.

Other discourse features in the significations of disasters, in news reports, are co-opted from the conceptual-textual functions in the critical stylistic framework. These are grouped into two, naming and framing functions and constructing and representing functions. For instance, there is no way disasters can be talked about without naming or describing them, or enumerating figures like death toll or other consequences, exemplifying instances or cases of rescue attempts, responses, and other reaction strategies. There are also instances of victimisation, among others. The same can be said about the conceptual functions constructing or representing functions. In the process of reporting disasters, comparisons are made with other forms of or occurrences of disasters, with respect to equating, comparing, or contrasting them with other consequential or disastrous events. In the same vein, many assumptions are made, while presenting or reporting disasters in news reports.

Lastly, the pragmatic resources that are used in the signification of disasters include inferences, which are drawn from the significations of news reports. There is denotative inference and connotative inference, representing plane and logical significations, respectively. Denotative inferences align with the presupposition of speakers, presenters, or reporters, while connotative inferences are the signified representations, which are generated by evaluating the contexts in the significations. Another dominant pragmatic representation is reference. Pronouns, determiners, and nominals are used as indexical references in the significations of news reports of disasters. In some cases, disasters are personified for reference purposes. The contextual bases for the representation of disaster events, and conditions are indexed with relevant inputs. For instance, in signifying consequences, relevant inputs like ‘death’, ‘destruction of properties’, displacements, among other factors are referenced for the purpose of validating news contents.

In consideration of local significations, which are identified in indigenous mainstream media reports, there are instances of fossilisation of errors, sometimes by presenters and reporters. The media is a strong agent of socialisation, and fossilised expressions or lexical items find their way into society that may co-opt and begin to use them, because of the trust they have in the linguistic competence of news presenters and reporters. Next to this is figurisation, which aligns, in the traditional sense, with rhetorical strategies in the stylistics framework. Figurised significations in the data include simile, personification, metonymy, alliteration, contrast, among others. These are used to

establish sound, comparison, and data juxtaposition. Symbolisation aligns with symbolicity, and the variables of conceptual metaphors that have been explicitly discussed above.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The study began with an introductory chapter, which among other significant sections and concepts, established a foundation for the study. It started with a background to the study. This was used to establish the need for the study, that is what motivated the research in the first place. It conceptualised what significations implied in relation to mainstream media, indigenous rural and urban communities, and as adopted by this present study. It also pointed out significant questions with respect to why this study is necessary at such a time. The point of unity in all the questions raised revolved around ‘what makes up indigenous significations in news report, and how they affect or determine people’s response to disasters.’ Thus, indigenous signification, which is the pivot of this study, was carefully engaged to situate it within the context of this study. Following this, the chapter established the statement of problem. Here, extant studies in the areas of ecolinguistics or other closely related fields to disaster representation were reviewed to establish the gaps that the study is designed to fill. Gaps that were identified include the absence of scholarly works on indigenous significations of disaster management strategies, especially from the linguistic and pragmatic perspectives; and the sparse consideration of news reports in mainstream media as disaster management strategies.

The chapter also stated the aim and objectives of the study. While saving the objectives for the next section where they are extensively discussed, it is imperative to reiterate, in paraphrase, the aim of the study, as stated in section 1.3. This centred on examining indigenous (local) significations and disaster management strategies that are employed by news presenters and reporters of the news outfits selected for the study, victims of disasters, and other agents that respond or act in cases of disasters. The next section reinforced the research questions. The purpose of this was to set a template for analysis of the data. These questions were centred around the implicit, explicit, conceptual, and figurative use of significations in news reports of disasters, how they were deployed to signify strategies of disaster management, discourse issues (frames), and how these

significations were linguistically and multimodally configured by the agents that interacts in the news reports..

Chapter one also defined the scope of the research. It is important to reiterate that the news reports used were selected from 2015 and 2019. The section (1.5) delimited the disaster variables that composed the data, and the mainstream news outfits that were selected for the elicitation of the data for the study. These media outfits were Cable News Network (CNN); Columbia Broadcasting System (CBS), Channels Television (CHNLSTV), and Television Continental (TVC). The variables of disaster studied were hurricane, volcanic eruption, and flooding. Next to this, the chapter explained the significance of the study, focusing on three aspects of significance: relevance to humanity and local – indigenous communities, the research community, and disaster management agencies. The chapter concluded with the definitions of operational terms that were points of reference in the body of the research.

Chapter two discussed the conceptual, empirical, analytical, and theoretical issues that were of significance to the study. The conceptual review was built around principles like ecosophy, nature and change, which, among other things, signified the peculiarities of nature, biodiversity, and human beings. The review established that human beings were part of the biodiversity of nature, due to their co-existence with other elements. The review established the mutual dependence of all elements on the ecosystem, which their life depends on. It also stated that human activities, to a great extent, have altered the course of nature, and subsequently, caused gross changes in the ecosystem. The conclusion of all the scholars here was that, to a large extent, humans were the orchestrators of climate change or ozone layer depletion, which is also held responsible for natural disasters. The concept of climate change was reviewed, with attention paid to the depletion of the Ozone Layer, and the causes of disasters. The impacts of human beings, their quest for development, economic and social prospects through technology and industrialisation were placed against their consequences, which are disasters. This was also held accountable for the destruction of the environment.

The chapter also reviewed the concepts of biosemiotics and disaster semiotics. Among other things, it established the link between the two concepts. The review in this section pointed to the fact that disaster is a network of systems and components, that is, from causes to effects, and to attempt for solution. In some cases, disasters were said to be

connected to precedent and emerging disasters. The review stated that biosemiotics is related to the biological network of human beings and the ecosystem's biodiversity, which human beings are part of. The review located disaster discourse within ecolinguistics study. It spelt out the relationship between language and ecology, and characterised media reports of disasters under this category.

Chapter two further reviewed empirical works on ecolinguistics and disaster discourse. Works on ecocriticism and ecopoetics dominated the review, while works on critical linguistic approaches were very few. The most occurring linguistic study was on conceptual metaphors, particularly green life, and environmental metaphors. The last section of chapter two was devoted to the review of the analytical and theoretical approaches that were adopted for this study. It reviewed, specifically, the ways that the tools and concepts in the theories and approaches worked together, for the sake of the analysis which was conducted in chapter four. The model developed for analysis was critical disaster semiotics (CDS), a blend of tools from van Leeuwen's Social Semiotics, and Jeffries' critical stylistics (CDS) Transitivity and mood system in Halliday's SFL, and the textual part of Mey's pragmatic acts were reviewed. Framing was also reviewed in this section to account for the way reporters and presenters report/frame news contents or represent people's experiences, in relation to disasters, and in adaptation to this study.

Chapter three addressed issues surrounding the methodology for the study. It began with a statement on research design, discussing it in the broad and narrow senses. For the sake of emphasis, the research design is qualitative, using the descriptive method of analysis. Following this, the chapter introduced and explained the data. It reiterated the three variables of disasters that were of concern to this study which are hurricane, which is notorious in America, volcanic eruption, which occurs in most mountains in the Philippines, and flood disaster which is common in Nigeria and in most African nations. Following this, the chapter introduced a section that explained the sampling technique adopted in identifying and selecting the respective news reports that constituted the primary data for the study. Following this, the chapter identified the features of the news reports that are analysed in the succeeding chapter. The chapter subsequently presented a vivid description/explanation of the analytical schema which was later represented in a model – diagram titled fig. 3.1. The chapter concluded with a detailed explanation of the procedures for analysis, and the resources that served as guide, outline, or template for analysis.

Chapter four focused broadly on the analysis of the data selected for this study. It is important to state that this chapter is the basis for the conclusions that were drawn with respect to the set objectives. It was segmented into six sections, each having multiple subsections. The first section was devoted to the contextual variables of disaster. The section identified three contextual variables for discussion which were topicalised. These variables are field, tenor and mode, co-opted from systemic functional linguistics (SFL). The data used to substantiate the analysis were both textual samples and multimodal plates. These were presented and analysed in almost every section. Between sections 4.2 and 4.6, the analysis was focused on significations from the framing modalities for 'plighting' and 'acting'. To start with, the chapter identified and discussed four plighting strategies. These include 'nature', 'humanity', 'social' and 'communal', and 'contiguous' plighting. Each of these sequenced into a list of strategies that were also topicalised and analysed.

The next section, that is, 4.3, focused on discourse issues in the significations of news reports on disasters. There were ten issues mentioned and analysed in the section. These are victimisation, valorisation, entertainment, institutional and social (dis)organisation, power-play, and politicking, (de)humanisation, (de)responsibilisation, role responsabilisation, lobbying and fund raising, and political tourism. The next section focused on the conceptual-metaphorical representations in the reporting of disasters, as observed in the primary data. Nine conceptual metaphors were analysed in different subsections. The source codes of the metaphors were co-opted from conquest, possession, strategy, chase, change, terror, war, visitation, and destroyer.

The section, which had two main contents, focused on disaster framing for the purpose of acting. They discussed disaster management strategies, although with different significations. Section 4.5.1 analysed the significations that foreground disaster responses or management strategies in indigenous rural-urban communities. The strategies identified were condescending, relief mobilising, resettling, and reconstructing, rehabilitating, evacuating, alerting, and warning, marking and mapping, responsabilising, improvising, rescue mobilising and status monitoring. Each of these were topicalised and analysed, using transcribed textual and multimodal excerpts from the news reports. Section 4.5.2 addressed the issue of news reports serving as disaster management strategies in their own rights. Seven strategies were analysed. They include statistical juxtaposition, technical blackmail, technical entreaty and plea, prediction and

awareness raising, reiteration of sensitisation, propagandism and religious circularity. The last section of chapter four identified and discussed the linguistic strategies underpinning the reports of disasters in the mainstream media chosen for this study. These strategies include naming significations, activation, passivisation and nominalisation.

Chapter five, which is the present chapter, started with a section summarising the entire work, pointing out the significant areas of each of the chapters that make up this research. The second section, which is below, evaluates the findings drawn from the analysis conducted. These findings align with the objectives in section 1.3. The third section is used to conclude and stipulate some recommendations and suggestions for further studies.

5.2 Conclusion

The following conclusions can be derived from this study. First, significations are keys in determining responses to or the management of disasters. The way news agents report news about disasters determines the way people act in managing it. Sometimes reporters and presenters take reports of disasters personally, that is, assuming the position of the victims, and projecting their desires or heartbeats. The essence is to attract the right response(s) from the authorities, agencies, or organisations responsible. In some cases, news agents interview victims to really capture or project their feelings and experiences just to attract sympathy or empathy. In some other cases, they simply employ the services of professionals in interviews to get the right awareness across to the people who are facing the situation in real-time. The indigenous people need access to significations predicting disasters and expressing ways they could respond or manage them appropriately. Hence, it can be concluded that the management of disasters starts from the management of significations. It is important for news agencies, reporters, and presenters to make news reports wholistic, that is, in ways that the significations reflect strategies for managing disasters.

It can also be concluded that the modalities – strategies for managing disasters are the real essence of news reports. In other words, news reports must focus more on signifying how to manage disasters rather than other attractions like politicking, among other ephemeral contents that do not concern the victims or help in their effort in managing disasters. If news agencies, reporters and presenters are interested more in managing

disasters, they must tell the people's story too, which would entail signifying the ordeals they go through or suffer in cases of disasters. They do this, but in a blended manner with other types of significations that downplay the impact or effect that disasters and significations have on the agents that are expected to respond. In view of this, the study proposes the following recommendations.

5.3 Contribution to knowledge

First, this work bridges the gap between media significations and disaster management in scholarship, especially in local communities. The analytical model developed holistically signifies not only how online media outfits frame narratives about disasters, but also how the significations in them could be better analysed. Hence, the study revealed semiotic and pragmatic resources that inform the representations of disasters caused by volcano, hurricane and flood, which are consistent occurrences in the twenty-first century. The study uncovers the implicit motifs of disaster management agencies, government officials and even the media in responding to disasters in local communities. In doing so, it underscores effective micro response or management strategies implemented by responders in indigenous communities, which should be added to the global disaster management model.

Second, this study has served the purpose of evaluating the mainstream media that frame news about disasters online. It analysed their pragmatic strategies of shaping narratives, for the purpose of helping these media outlets and their reporters or presenters know the effects the significations they put out in their narratives of disasters have on the victims and disaster management agencies. Thus, the study serves as a documentation of the end-goal, the successes and failures or digressions of significations that form the narratives of online reportage of disasters. This will enable media outlets to review their significations and pragmatic strategies to achieve the best results.

Lastly, the study has developed a framework tagged Critical Disaster Semiotics (CDA) from the adopted theories, which it is proposing for studying or analysing the narratives of both mainstream and alternative news media of disasters. A more significant contribution, in this regard, is demonstrating, in the analysis, how the framework could be adopted. This will not only be a useful background to researchers looking at other ecological disasters but also create opportunities for engaging the framework with other forms of media and disaster (management) discourses. Also, the study has elaborated all

the significant areas that should not only be of interest to scholars attracted to work on news significations of disasters, but also should serve as a template for empirical and theoretical studies of (Critical) Disaster Semiotics, not only on flood, volcanic and hurricane disasters, but also all forms of ecological and man-made disasters in general term.

5.4 Recommendations

There is need for mainstream news agencies to get the significations for managing disasters to the indigenous people, having considered the conclusions above, so that they could be properly guided when disasters occur. For instance, the local people need to know where they ought to evacuate before they are hit by disasters. What happens in most cases is contingency arrangements that are only put in place after the localities have already suffered the consequences of disasters.

News agencies, reporters and presenters should focus the news content more on signifying how indigenous communities can manage disaster situations, and not on the little gratification shown by government functionaries or agents, which plays down the need to engage in a long-time attempt to managing disasters. Reporting little things government officials do, as response to disasters, helps them to score unnecessary political points, and makes them complacent, thinking that they are doing enough for the people. The local mainstream media should take a cue from the western mainstream media like CNN and CBS in this regard. Their news contents rarely show government functionaries taking food items to the indigenous people, who have been hit by disasters. Rather, their news significations review concrete rescue efforts of the agencies, and in most cases the gravity of the disasters and their consequences or impacts on the local people. The media in developing nations should begin to follow this example. News items, in disaster situations, must be critical and objective to show that, unless the consequences of disasters are mitigated, the officials are not doing enough. In this way, they would be better motivated to put more effort into their rescue activities or responses.

Indigenous disaster management agencies should begin to adopt naming strategies like what applies in the United States, where hurricanes are named, for the purpose of indexation and proper referencing. For instance, it is possible to point to a particular hurricane which has been documented. Those in charge of flood disasters should begin to follow this template, rather than naming them according to the states they occur, they

can adopt personal names, for the purpose of documentation. It is fair enough for volcanic eruptions to be named after the mountains because it is a consistent activity. But states have many local government areas and towns where disasters happen; hence, the closest option is either to name the disasters by the towns, or to adopt personal names, which this study recommends because flooding can occur in multiple communities in a state, at the same time. It will be tacky to name one disaster after many towns or cities.

In connection to (c), while the naming of hurricanes and other forms of disasters is strongly recommended, the significations in the names should be critically looked at. For instance, it is observed that the names given to hurricanes are just randomly selected, and the significations in them do not relate to the signification functions that should be considered in naming disasters. In naming disasters, this study recommends three signification functions. These are either that the names have significations of appeal to nature and divinity to mitigate the consequences of disasters to humanity, or that they have indications to the destructive capabilities to consistently remind human beings of the need to consciously protect the interest of the climate, or that they have bearing to the sources of disasters, which would also help people to be conscious about their activities as to the causes of disasters.

The study recommends that indigenous people should begin to take the significations in news reports, warning significations or appeals about disasters seriously. It is observed in this study that most people fall victim to disasters, due to negligence, or ignorance of the warnings and pleas to evacuate the communities for one reason or the other.

In places where disasters are regular scenes, the government need to work out modalities for the indigenous people to be properly relocated to higher grounds or locations where they have less threats. The reason that the indigenous people condescend to stay and face disasters sometimes is because they have no other place to go, and they cannot subject themselves to the uncomfortable lifestyle – condition of moving to Internally Displaced People's (IDP) Camps, though this is highly required when disasters occur. This subsequently means that the living conditions of the IDPs camp must be critically evaluated and improved.

Lastly, the government and its disaster management agencies should begin to consider long-term responses or management efforts to disasters in indigenous communities,

rather than the spasmodic – short-term responses, which entails giving people only food materials just for the purpose of scoring political points. The reasons indigenous communities fall victim to disasters such as flooding is because no effort is put in constructing drainages that would give flood waters clear path, and dams or artificial water reservoirs to collect all the water during the raining/flood seasons relying only on the Rivers Niger and Benue, which are often bound to overflow as a result of pressure, is not good enough. Artificial dams and rivers could be created in communities where flood disasters occur consistently to collect water. This will mitigate the consequences people face when such disasters happen grossly.

5.5 Suggestions for further studies

The study has opened vistas for other studies, two of which would require speedy attention in the field of social sciences, and one in linguistics. First, this present study focused on news significations, revealing that they contain strategies for managing disasters and significations. One of the questions that this generate is: do local – indigenous people have access to news content? Hence, there is need for an empirical study, in social science, to measure the accessibility of the indigenous people to mainstream media and their news content, using instruments like questionnaires and focused group discussion (FGD). Another suggested area of research is to determine the number of people in communities that are affected by disasters, whether in western or local indigenous communities, considering whether they apply the significations in news reports, and putting them in contrast with those who do not. This will help to determine or measure the number of people, in communities, that fall victim to disasters either by ignorance or conscious defiance to the significations of warning, prediction, or management strategies, every time such disasters occur.

Lastly, there is need for a linguistic study on the significations of alternative media channels, such as social media interactions, or even interviews to sources or other local-indigenous news outfits, to validate and replicate the results/findings of this research. These linguistic studies could either apply the theoretical and analytical frameworks proposed and utilised in this study or adopt others that would help to expand the scope of studying and analysing disaster discourses either in news reports or in other significant textual and multimodal data.

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APPENDIX TRANSCRIPTS OF SELECTED DATA

1. HURRICANE FLORENCE (CNN)

Reporter: The storm surge from the sea on top of the relentless rain that we are having, there is really nowhere for the river water to go it usually discharge them into the ocean. The surge is backing it up. The rain on top of that is causing measure flooding. The flooding is going to occur for several days, because the river will continue to rise.

Water is our main problem right now and we know that flood water kills, we urging North Carolinas to stay in place. Unless You are told to evacuate, and if you have, go, get out of there, get to higher ground.

Presenter: Chris... also coining a phrase that I used recently on shows, don't get caught up in the category. What do we mean by that, well, the storm came in, it was initially category 4; it dropped to 3 dropped to 2 became a category 1. Some people might have fought well we are in the clear; not necessarily right? It is such a strong storm system, it is moving slowly, what we can say with certainly, is over the next several days, we're talking about a multi-day event, with heavy rains, with great deal of flooding, with strong winds. These are all things that people have to watch out for as we heard earlier. These rescue crews that will be out here to help, there work certainly is made worse, when people don't basically wait, give it time. The is a major system and we've just in the middle it right now...

We are covering again two storms around the globe. Here, of course, in the United State, and the storms that is hitting the Philippines....

2. TYPHON MANGURD (CNN)

Presenter: Typhon Mangood rode on-shoe on Saturday, earlier this morning parking damaging wind and pounding rain. Right now, it's moving up south, after cutting a path through the Philippine. The storm's next land fall will be here in Southern China; it will likely strengthen as it moves acres South China, say to Southern China. Mangood lost its super typhon status, while passing through the Philippines, but it's still an extremely powerful storm system. Many of the countries, north, are reporting rising flood waters, flying debris, and damaged building. It's still a monster system.

Reporter: We are not referring to it as a supper Typhoon anyone... But several days ago, it was THE STRONGEST tropical system anywhere on the planet for 2018. And when folks in Luzon were scaring this down, I have to tell you, from my perspective, it was so terrifying, to look at it. We have a clearly defined eye.

... a 250 meter per hour, that's about 135 miles per hours, moving towards the west, is first about 30 kilometer per hour, that's about 18 miles per hour. So, as it continues to exit Luzon, it moves on to the open waters... It will regain some of that intensity. And then, there's going to be another land-fall...

It ward across...ah... Gwan, and produced a devastation there. Then, its next target was across Luzon, and now we're looking at Mainland China, whereabouts, and what time... well it looks like it could be about 100km to the South of Hongkong. But it's still such a broad system. Its impact is still going to be felt there. So, don't be surprised if the airport is affected, if there are the potentials of more flooded roads or mudslides or landslides...

Presenter: Alright... We are certainly not fooled by this blue skies. As you can see in the shot behind me. We certainly know what is ahead in the next 24hrs... with more on the Mangood... What are the people, the officials on the ground telling you about the extent of the damage? Any update on fatalities?

Reporter: They just do not know the extent of the damage yet, and that is because of the problem with communication. They were prepared for the storm of this magnitude to hit. It came the overnight hours. That means that in the day light hours they now need to see what it did... We are seeing the early pictures; we know that there is debris storm across road. We know there are some down trees, damaged small building, all of that was anticipated. There is damage to a regional airport... for the most part, you're talking about a largely rural area. These are small buildings, one story-building; so, this kind of damage was expected, but what is extra-ordinary right now is that officials have not been able to report any casualties yet. They said that they have received none of those reports at this time, that was at our last check, when the President's press secretary held a press conference earlier. We've heard the same thing from load officials. We are still waiting for another update that will give us a wider glimpse of is going on here again. That will happen a little bit later today. But the word we have been hearing really across the region, from officials is that they are dealing with down power lines, that's of course, problematic, trying to assess the damage to structures.

There are worries still about the heavy wind that is weeping through especially at the western part of the Luzon rain, Landslides can follow in an event like this... So, it's still a serious event. But it's really the lack of communication... That makes it harder for officials to know if everyone is in fact, accounted for...

Presenter: That really is quite... Considering the ferocity and just how big the storm system is. What can we put that town to; Better preparation, Better planning by authorities

Reporter : It just feel almost unbelievable at this point... so again, we just keep aging you with the fact, there are a lot of people that will need to be located and reached... CNN have been trying to reach people on the North coast, which was the most battled area that the storm affected and it's impossible to reach the landlines there, that's why officials are deploying teams on the ground

You do have to give credit to preparation, though we do know that 35 hundred families were evacuated just yesterday by military personnel, they were strongly urged to leave their homes on the coast. Eyes again are remaining on the possibility of storm surge that can cause flooding, which is often the cause of disaster in the aftermath of this kind of events.

3. HURRICANE MICHAEL (CNN)

News Presenter: We are thinking of calling those in the path of Michael, the worst hurricane to ever hit the Florida Panhandle. And the storm is the move this morning

Presenter (2): Michael is now a tropical storm barring through the Carolinas. The area, of course, already hit, So hard by hurricane Florence just last month

Presenter (1): It made landfall as a category four (4) hurricane, almost category five (5), packing winds up to about 15 miles per hour, Strongest storm to ever hit the *US*, almost 50yrs now look at that wind, right there, now! Hundreds of thousands of people across Georgia, walking up to see the total devastation. You see this school right there, completely destroyed.

4. HURRICANE MATHEW (CNN)

News Presenter: Winds up to 140 MPH with lashing rains and storm surges of 5 to 9 feet causing major coastal flooding chat is what millions of Americans will be facing within hours just like Bahamas did this morning due to hurricane Mathew

Mayor: We have to prepare for a direct hit.

News Presenter: Hurricane hunter aircraft reporting on the strength of the approaching winds

Reporter: It's like a violent roller coaster

News presenter: Officials using severe warnings to urge coastal residents to leave

Navy officer: If you need to evacuate, you have it, evacuate. The storm will kill you.

News presenter: The storm already killed more man 100 people Haiti, there hit the Bahamas this morning with stinging wind and heavy rain, high winds and flying debris, storm surge and coastal flooding. Heavy rains and power outages likely to hit the Florida coast from and West Palm beach on North overnight.

Reporter: The unique factor is this awful track that is going to affect so many large population centres, in multiple states.

News presenter: Several thousand National guard troops have been activated across three states. 2million told to evacuate in Florida, half million each in Georgia and South Carolina, due to a forecast track that rips along the coast. Further up the coast in Georgia, at least one highway, high 75, showing a 20miles backup, and South Carolina where there were reverse lanes in some highways. Resident were urged to step up one pace

Governor: We need to have more people evacuating

News presenter: Those who ignored warnings and vowed to stay behind are essentially told, 'you're on your own'

Fire Chief: We cannot respond after the winds reach 50MPH

News presenter: The storm expected to move up through Georgia Friday night and South Carolina, Saturday, before veering off east into the Atlantic

Reporter: Now with evacuation orders covering more than 2 million people in Florida, Georgia and here in South Carolina, this is the largest evacuation in the United States, since super storm Sandy hit the east coast four years ago. But again, officials worry tonight that not enough people are leaving their areas and they are warning people that once the storm, first responders will not be able to get to them...

News presenter: Brian, understand police on the island where you are about to take some extraordinary measures to get people to safety. What are you hearing?

Reporter: I just talked to the police chief here in Pally Island, South Carolina, where this is Barrier Island that protects some of the areas inland from storms like this, but this gets hit very hard. They're going to go door to door tomorrow morning to give people the final warning to get about 3500 people live here year-round, about half of them have evacuated. The police chiefs say that not enough, they're going door-to-door tomorrow morning.

5.

HURRICANE MATTHEW (CBS)

News presenter: In Haiti the destruction is severe; officials warning of a life and death situation. ABC, Lindsey David's is in Porto Prince right now, Good morning Lindsey.

Reporter: Good morning George, still a little bit of rain here this morning. A hurricane warning does remain in effect for this area and with a capital city largely dodged a bullet, there are some rural areas here that are just absolutely devastated. The fears remain for flooding mudslides and possibly cholera. Winds reaching 145MPH tearing through south and north western Haiti, the category four hurricane bringing torrential rainfall. The coastal town of Luke, swept away by flooding, flash floods ripping through villages; this man dangerously cries to cross the rushing waters. We can see the river absolutely raging, it's already 15 feet higher from where it would normally be and still it continues to rise, considering still good. The police have closed down this bridge so people who are in this village are unable to make it to Porto and Prince by car. The damage in some of Haiti's rural areas could be catastrophic, the majority of people live in makeshift homes. Before the storm struck, authorities tried evacuating the most vulnerable but many refused to leave fearing theft. The real concern now with all this rain mudslide. This morning, assessing all the damage in the impoverished country is proving incredibly difficult with communications cut off in many areas after bridges gave way and roads became impassable standing water and mounds of trash filled several streets in the capital city. The nation's government have asked the US government for help in their relief effort through the full toll and devastation here on this island is not yet known. The death toll across the Caribbean is not up to at least eleven. George

News presenter: Ok Lindsey Davis what a horrible situation down there in Haiti

6. EARTHFILE (Channels TV)

Presenter: Glad you could join us today on earth file, welcome to one program, I'm Ayoola Kazeem. More than 20million people in Nigeria live along the coastal zone and the stakes in this region are expected to experience flooding, due to the rise in sea level. Authorities at different levels are expected to act proactively to avert a disaster similar to what was experienced in 2012. Heavy rains in 2012, triggered extension flooding in Cameroun, chad, Niger, Nigeria and Senegal, with hundreds killed, millions left homeless and vast areas of farm lands in undated. In many of these countries, the flooding was the worst in years, 1.3million Nigerians were displaced and 431died in what authorities said was the worst flooding in over 40years. 30 of the country's 36 states were affected and that's according to the National emergency management agency. In August of 2012, the Nigerian metrological agency predicted heavy rains for that year warning local authorities and residents to keep drainage ditches clear. But warnings were either ignored or not taken seriously. In July 2016, the Nigerian Hydro logical agency released it is annual flood outlook for the year, and the projections did not look good for most metropolitan areas of the country.

Speaker: Coastal flooding should be known, it should be expected in Bayelsa, Rivers, Delta, Ondo and Lagos state. When the sea rise, what are we to expect and so that's why so much should be done by our people. The Niger, the Benue, the Sokoto River, Anambra, Imo, Cross River, Osun south west and several other sub basins of the country would be affected.

Presenter: Also, in August, Nigerian metrological agency issued it's advisory on the rainfall situation and prospects of flooding in August to October 2016. The NIMET conservations and projections are also in agreement with the 2016 annual flood outlook that was released by the Nigerian hydrological services agency. NIMET further explained that, these predictions are due to the fact that soil moisture has either reached saturation or near saturation levels due to the cumulative high intensity rainfall, income part of the country in June and July. The states listed by NIMET are; Akwa Ibom, Bauchi Benue, Borno, Cross River, Delta, Kaduna, Kwara, Nasarawa, Yobe and Zamfara. This means that flood should be expected in these areas, because the coming weeks which coincide with the peak raining season. Information from the Niger Basin authority with headquarters in Niamey, Niger republic had also warned of imminent flooding incidents in Nigeria of the magnitude comparable to that of 2012 floods. The Niger basin authority is regional body of Nine member countries in the west and central Africa, these are; Benin, Burkina Faso, Cameroun, Cote d'Ivoire, Guinea, Mali, Niger, Nigeria and chad. At a global level this regional body monitors the river flows and social economic developments within the river systems in this countries and share data among member countries. The Nigeria Hydrological services agency say that the raining season which started in middle Niger, that is in Burkina Faso and Niger Republic in June 2016, Handled to a gradual rise of the level of river of river Niger in Niamey in Niger Republic. The Niger basin authority warned that, as at 2nd of August 2016, the yellow warning line of 5.3metres corresponding to 1700 cubic meters per second fluid rate has been reached and exceeded in Niamey. This means the water is heading towards Nigeria.

Speaker: The level there is higher than what obtained in 2012 at this same... And also at Lokoja, the level there has also increased beyond what obtained in 2012 similarly for...

Presenter: The water level at Jidere Bode in Kebbi state, the first monitoring station as river Niger enters Nigeria is 3.77metres high as at 8th of August 2016, which has exceeded to 3.32metres value observed on the same date in 2012. Also, on the 8th of August 2016, the level of water at the Kainji reservoir is 132.62metres which is higher than the value recorded at about the same time in 2012. Once the level of

Kanji gets to 141.73m, It will start spilling to Jebba dam. The Nigerian hydrological services agency also stated that at its monitoring station in Wuro Boki, Adamawa State, the first monitoring station as river Benue enters Nigeria, the water level has risen to 5.36m as at 8th August 2016 as against 4.88m recorded on the same date in 2012. It's monitoring station at Makurdi recorded an alarming 9.20m height in water level as against 9.17m recorded on the 8th of August 2012. This situation portends danger for Nigeria, where there are many active..... to river Nigeria that contributes quite heavily to flooding incidents. As a confluence in Lokoja, the water level as at 8th of August was 7.74m which has exceeded the 7.72m recorded value on the same date in 2012. The agency warns, these values are sending a strong signal to dwellers within the flood plains to relocate immediately to safer and higher grounds. The Nigerian metrological agency on its part advise governments, communities and individuals in these vulnerable parts of the country to take proactive actions such as cleaning water channels, drainage and avoid activities that would block the free flow of water. It also urged Nigerians to pay closer attention to its daily weather forecasts and alerts, further advised that relevant agencies should put forth their emergency evacuation plans and activate them as soon as necessary. It also says that, it will continue to monitor the rainfall patterns as well as general weather conditions across the country and issue updates from time to time. The national emergency management agency on its part commenced a sensitization campaign across the country

Speaker: We have written letters to all the governors of the 36 states informing them of the And NIMET alert, and the states have already began sensitization in their local communities and even sensitizing the communities at risk, the flood plan....., the Kogi state government have started and other states reached have started Kebbi state government have started, I know quite a number of started sensitization and this documents that is being presented, the state also has the replica of it to deal with the same situation. So, let that be very clear that we are preparing to support the efforts of the state in case it... What happened in 2012 was unique because in 2012 that was the biggest natural disaster we have experienced in terms of flooding in the history of Nigeria so it came, it was new to us, therefore dealing with the consequence was new to us but we were able to cope. Now I think we are better prepared because states have received early warning. So like is aid this early warning we expect things to be merged with worse actions. We only need to activate our mechanism tools and instrument to prepare for prevent against, reduce the risk and respond to and to recover from any flood disaster we may be facing this year.

Presenter: Zonal coordinators of the national emergency management agency across the country carried out flood prevention campaigns, moving pro cities to villages telling everyone it is time to clear the drains.

7. TWO KILLED AS FLOOD HITS (Channels TV)

News presenter: We begin in Ghana where more than 30 people have been killed and thousands left homeless by floods in the northern region, terrestrial rains and overflowing at the dam in neighbouring Burkina Faso are to blame for home and many acres of crops being swept away. The floods have also raised concerns about food security and the risks of cholera outbreak. Ghana's national disaster management organization says it's exploring alternative measures to avoid re-occurrence including building more dams to collect the waters. Back here in Nigeria the national emergency management agency in Imo state confirmed that three persons have died following flooding in over 15 communities. In a similar situation the minister of state for patrol and resources have taken relief materials to residents in Delta state displaced by floods. Promising further interventions by the floods.

Promising further interventions by the Federal Government to make their lives more comfortable and the governors of Jigawa and Kwara state are asking the Federal Government to resume the dredging of the Niger to reduce flood disasters. Residents of a local government area in Imo state. Fleeing their homes by canoe. Their houses and arms have been submerged, officials from the state government and the national emergency management agency are here to help them relocate, but unfortunately, there are already some casualties.

Reporter: Already, there have been two dead bodies, so that's why we have to quickly mobilise to come and see what happened by ourselves

Reporter: And there are just coming out to inform me that a lot of people are still on top of the one bridge. We will arrange, the state will arrange to evacuate them.

News presenter: Delta state in south South-Nigeria has not fared better in this season of floods. These residents are fortunate enough to have been evacuated to a camp where living conditions leave much to be desired. The minister of state for petroleum resources is here with relief materials and also to assess the situation

Minister: People are living in shanties basically, they will need to be resettled somehow but within the interim we will first have to ensure that those of them who are here have a means of livelihood in terms of food, adequate water hopefully good medical attention

Presenter: Elsewhere, in Pangi Local Government Area of Kwara state in north central Nigeria, Floods from rainfall and overflowing dams have caused the river Niger to stretch its bank. The governor of the state is convinced that, dredging the river Niger would go a long way to prevent a recurrence.

Governor: We urge that Federal government come to our aid, the volumes of our farmland and livestock, I'm sure they will run into billions that have been lost here

Presenter: In Jigawa state, hundreds of farmlands have been swept by flood waters and residents displaced. The state government is however making food and drug available for victims in affected areas. This is not the first-time residents of these areas are experiencing flooding and while state and federal government provide food and temporary shelter, perhaps this is the best time to seek and ensure a permanent solution to such devastating floods.

8. VOLCANO IN GUATEMALA (CBS)

News presenter: A volcano tormenting Guatemala has claimed dozens of life and emergency crews are scrambling to keep the death toll from rising

Presenter: The Fuego volcano rode back to life over the weekends 62 people now confirmed dead, over that video we still don't know how many might be missing in all of that

Presenter: A river of lava and blanket of smoke and ash burying entire communities and catching millions off guard. This images you are looking at are awesome apocalyptic, as people try to outrun the menacing cloud behind them

Presenter: And it travels an extraordinary speed as well, this Volcano West Guatemala's capital is one of central Americas most active and while it seems to have quietened down for now. The danger, far from over.

Reporter: Fleeing for their lives, many on foot residents living news Guatemala's Volcano of fire say they were caught off-guard. In one village, a woman covered in ash, tells our emergency workers. She ran as lava poured into corn field. In another near-by town a distraught mother tells of her escape and her desperate search for her children.

Survivor: I left home and walked along the alley to go the shops and I suddenly realized the lava was coming down and seeping through the plots of land, the highway and down next to the water tank. It came down into the alley and up, it came right up to us, we managed to escape through the... state. I only managed to find two children alive last night but my two female daughters, my grandson and my son are missing together with my entire family.

Reporter: And as the video show people racing away from what's called pyroclastic material, a flow of ash and lava particles and vapour. such clouds are often extremely hot and they move extremely quickly. Sometimes as fast as a commercial airliner and they can reach for kilometers away from the volcano. Emergency workers face a roadblock of steaming lava and debris, carefully skirting the flow as they search for survivors and victims. Rescuers worked into the night recovering some people with severe injuries and a number of bodies of those who were not able to outrun the deadly eruption. Sometimes, using heavy construction equipment to clear the debris, with daylight they carefully sieve through steaming debris hoping to recover the bodies of some of those who did not escape. All the while being threatened with more activity from the Volcano, working under difficult and dangerous conditions.

First responder: The challenge we faced is that the volcano has been active and also working with this kind of material which is extremely hot, that makes the work of rescuers even more difficult, because we are talking about temperatures of about 30°C. Soil felt on the ground while we work.

Reporter: But more volcano activity on Monday sends people fleeing again. Residents run down the streets shouting the lava is coming, emergency workers also forced to evacuate the area. Thousands have now been displaced from this area, emergency shelters set up where authorities are working to help people to find loved ones, Rescuers will have to continue to search for the missing and the volcano of fire continues

Presenter: Last hour we spoke to a Volcanologists from concord university and asked what if anything can one do to survive a sudden eruption.

Volcanologist: Stay out of valleys, these things float on valley they can over-top the edges of them as well. The most dangerous areas around these Volcanos are the valleys.

Presenter: That's good advice; I'm wondering, you're a Volcanologists, is it possible to predict because this has been a very active Volcano, it has activity routinely, but not like this. Is it something that can be predicted, or is this mother nature at work?

Volcanologists: Sometimes, but it's very complicated because each Volcano has its own personality. So, if a Volcano has a different lead up for an eruption and give us signs, it's not going to tell us necessarily when it's gonna erupt, how big the eruption is going to be or how long the eruption is going to last.

Presenter 1: The Fuego Volcano stole some attention from Hawaii's Kilauea, whose dramatic eruptions have captivated the world for weeks. Thankfully, no one has been killed there.

Presenter 2: No, at least not yet and hopefully it stays that way, and that's because Kilauea's mode of destruction is lava like we've been seeing now for weeks. Fuego on the

other hand, unleashed a mix of ash, gases and took which tends to be more dangerous because it cannot be outrun.

Presenter: Kilauea's lava however is still swallowing homes there; Scott Mclean shows us where it's heading.

Reporter: We have confirmation that the lava reaching the ocean and this means the things. First off it means that everyone on the Southside of this part of the big island, where you see those trees, where you see those ocean front home and cottages, they are essentially cut off from the rest of the other side they have the pacific oceans a river of molten lava and this white smoke that you that is assign of where it's entering. Its lava hazes you're seeing or laze it is a potentially dead mixture of gases, hydrogen, hydrochloric acid, steam and tiny bits of glass as well, it's just really a nasty mix you don't want to be around. You can also see that dark smoke there over to the right hos are homes burning, structure, in mind this an entire neighborhood. This is the vacation land area and there are several hundred homes, several hundred cottages. Hon this southside, three of them were rescued and so now they maybe about nine, but there is no water on that side, there is no power on that side. There's no cell phone service, there's no landline service and so there's no way to communicate with these people or to know exactly where they are. Authorities there's doing regular flights over the area to look for any signs of distress smoke signals, maybe someone has written SOS on their roof or on their lawn, any signs of looking for help but for the mean time those people are cut off and they really have nowhere to go.

Presenter: Scott Mclean reporting there. Guatemala of course is a different kind of volcano and different kind of threat.

Presenter: And even though Fuego appears to have calmed down, at least for now, another dangerous problem may be looming. Thomas is here with more on that Guatemala Volcano, which we now know is a stretto-volcano

Presenter Report: It traps pressure, in Hawaii it's called the shield volcano as you mentioned it's more about lava, but the thing is about this, even if they may have another eruption and probably will the big threat right now, let's say in the next 48hours is rainfall, because we've got a tropical system that's developing off the coast and with all that debris and that ash, it could really cause some problems.

After it flows down further into villages, so that's the concern. Let's talk about this because many are wondering why did we have the earthquakes and the tremor like in Hawaii to give us some sort of indication this is gonna happen. Every volcano as we heard is different and that is not always the case. However, this has been active since 2002, it's been continuously erupting since the beginning of 2017, so they've been through many eruptions, not on this scale. So, you're wondering, "why are they still even around the area if there's been continuous erupting. You can see it on Sataine, see that little brown plume, I mean for it to show up on a satellite, you know that is so far away you know it was massive and that's interesting note. Now since the year 1580, we've had 79 eruptions, the worst was in 1974, but what we do not see in Hawaii are these pyroclastic plumes going down the side of the summit and you can even see now a day and a half later after of course the eruption what this are looking like. I can even show it to you we'll get in airtime close with google earth, there are several in the area this is one of the most active in all of Central America, and by looking at google earth you can see where Fuego is here, notice the old scar marks the old pyroclastic scar marks and notice down just below the screen here is a town called Alotenango, that's the one that was destroyed but by looking at this old scar marks you get an idea of what the next problem maybe. Let me show you some video and you get an idea of what they're dealing it, this just

came in about an hour ago, when you look at some of this debris, but of course not just the ash but all the boulders and everything that has come down the mountain side into this villages. This is what could be a problem when you add a lot of water, when we go back and look at the graphics. Here's our concern; Last week we just had our first named tropical system in the Atlantic, this could be the first named in the East Pacific look how far away it is from Guatemala, so you're like well that not a concern it's about a 90% chance of development pushing up to the north and the north west towards the coast of say off Puerto Vallarta, but it going to pull in moisture on the rail end of this and therefore, with the high terrain it will indicate much more rainfall Total's what you'd expect when you get area that are going to get maybe a 150 at that high rate... the debris that will flow down from of course the Volcano. So, that is a big concern when you got rain in the fore-cast and thunderstorms... every day of the next couple of day. That's our next threat, the immediate threat, right now.

9. HURRICANE MATHEW ARRIVES IN JACKSONVILLE (CBS)

Presenter: Good evening, as we come on the air tonight from Jacksonville Florida, and as you can see hurricane Mathew is charting right off the coast right here in Jacksonville as we begin tonight and right here behind me that storm surge they've been talking about, this is St. John's river here in Jacksonville. You can see the water almost up to the sidewalk here, they were worried about this surge and it is underway as we're here tonight. In the meantime, take a look at the other images coming in right now; also, here in Jacksonville you can see the water there breaching the store rushing into the streets already flooding homes at this hour. The western side of the highwall first touching central Florida, Deltona Beach battered at dawn, in St. Augustine. One the storm surge, the water's rising, families stranded, staying inside this inn. Those powerful waves eroding the beach sweeping away this historic highway along palm are to Mathew right now, just take a look at the radar at this hour spinning right off Jacksonville, Georgia and South Carolina. In harm's way tonight. In a moment we're going to take you right up in the air with the hurricane hunters flying through Mathew right now, you will see images right from the cockpit...

Reporter: Tonight, deadly Hurricane Mathew pummeling the Central Florida coastline, already claiming at least four lives. From the roof ocean water breaching dunes and taking over this Jacksonville streets and on the ground inside the Jacksonville Baptist Medical Centre, hospital staff rushing 21 newborns out... to safety. Overnight, torrential downpours and winds whipping stoplights, crashing palm trees, submerging cars on the road. You can see the water out there, it's blanketed by this rain now, powerlines exploding and breaking under the wind leaving more than one million without power. You can see it also took down some powerlines, those powerlines are own all the way down the street here. Here in St Augustine, Florida devastating flooding, you can see how strong the winds are and the rain, one water's actually coming over the storm wall there and we're not even on the beach. Further in the town nearly two dozen people including children trapped by the rising, raging water inside the Casablanca inn, bed and breakfast. 30miles south of Palm Coast Florida water barrels to wards and crashes into Grant Lynch's glass door. How earlier the ocean spilling out into the street of Daytona beach, Matthew turned the once busy inner sections into water waves, tearing through Melbourne and Vero beach too swallow back benches, tearing-up roofs and tearing down trees and washing whole roads away. 4200 flight canceled in the us, more than 3million people fleeing their homes and Matthew now set its sight on Georgia. FEMA officials and the National Guard preparing to provide relief with state of emergency declared in Florida, Georgia, North Carolina and South Carolina. Authorities up and down the coastline urging residence to continue riding out the storm

President Obama: This is still a very dangerous hurricane that the potential for storm surge flooding, loss of lives and some real property damage continues to exist

Gov South Carolina: Really, the best thing now is to just hunker down stay in a safe place.

Governor Georgica: Be sure that you do not put in greater jeopardy by trying to return too soon. There comes a point where cannot jeopardize the lives of our firsties provides any further

Reporter: This is still a very active situation as you can see this water is still very much high at this hour and it's causing water, rivers about 25m inland to go into major flood stage and it's going to take days for this water to recede, David.

Presenter: ...We want to get to chief Meteorologist Ginger zee who is now on satellite beach, that's where she was as the storm hit earlier this where she was as the storm hot earlier this morning and moved its way up the Coast of Florida... where is the hurricane right now where is it headed.

Reporter: ... that storm is about a 140m north of us. It is a category two moving north at 12mph, you can see it right there on the map the eye of it, east of you in Jacksonville by about by about 40m. so next up is coastal South Carolina and Coastal Georgica that's who has it tonight. The heaviest rain of course that storm surge and a tornado watch that includes Charleston and savanna keeping in mind that tornado is always a possibility with hurricane and it will be until midnight tonight the hurricane warning extends from just north of Dayton a beach up through Wilmington and a quick look at what's happening likewise with the storm. It's still hugging along the coast... overnight tonight downgrading to a ne but still could be a powerful surge and off in the Atlantic it goes. That tropical storm... that's out there actually may nudge it... a little close to the Bahamas later this week.

10. NEW FISSURE OPENS UP IN HAWAII (CBS)

News presenter: And there's a new threat of eruption at Hawaii's Kilauea volcano. A new fissure has just opened up, the seventeenth, spewing stream, spewing lava. This is video of the sixteenth fissure which is starting to calm down now, Hawaiian officials caution more eruptions could be on the way as red-hot lava in Kilauea's summit, take a drain towards underground water creating a potentially explosive mix. Meanwhile, Donald trump has declared a major disaster there after days of the volcano spewing hazard our Gas and lava high into the air. Kilauea on Hawaii's big island *began* erupting on May 3rd, we can now get the latest from Ivan Cabrera, who is at the CNN weather centre and Ivan earlier this weekend you had explained to us with all your science and your diagrams that this was gonna happen

Reporter: Yes, and it continues to happen and let me make this a point... I think this is going to be the main threat, it has been and it will continue to be. Yes there's a potential for an explosive eruption and I would get very detailed in three dimensions in just a couple of minutes here But let's recap what's been going on across Kilauea here as Cyril mentioned two new fissures since we last saw each other 16 and now in the last couple Of hours the USGs reporting a 17th fissure and that one looks to be pretty active. The 16th is now closing up, so one pops up the other one close, I mean this just quite something here. So that additional fissure is going to be monitored, high levels of Sulphur dioxide of course are going to be emanating from it and then we're going to be emanating from it and then we're going to be watching for that potential explosive erosion over the next several days. By the way, this is the layout of the Litany Estate, there is the evacuation zone, there are the closed roads the new fissures have impacted the eastern area here so we'll continue to monitor that, but this area here folks have been taken out of the way with good reason as you can imagine as these things continue to pop up just every few hours, every day or so. This is the lake of course and this camera I've been showing you for the last few days, noticing that as the lake drained it's lava it went underground and that's the lava that is coming up to the fissure, I think again that's going to be the main threat. Notice as this continues to go down over the last several days and one of our last pictures here, we came see the lava anyone. That's an inferred a heat signature here. So as that lava drops into the crater and into the basically water table...

There's the lava, and again, what happens with the kinds of temperature we're seeing here and we're talking about temperatures well into 1500 to 200 'right'. Those rocks blocking that passage way at some point are going to give and once that goes into the water tables you see there, we're going to have, watch out, quite an explosion here. But again I'm really not too concerned about this it's going to be a spectacular eruption when it happens... but I think... they have evacuated people out of the way, these boulders which sometimes could be the size of a school bus are not going to be impacting many follis, this is going to be within a few metres of the crater here and before that happens you must imagine people would getting out of the way and that's why they've closed the national volcano park there in the big island Hawaii expecting that explosion.

11. LOKOJA FLOOD (Channels TV)

Survivor: We feel bad, I mean we feel bad because it's just coming like a trick now

Presenter: Flood level has risen in Lokoja, Kogi State, as many residents flee their home. The flooding has affected 64 communities so far

Survivor: What I know about this flooding is just that it comes every year to some levels, but the one we experienced of 2012 is more than this. But now the water has gotten to half of the way it is of 2012.

Presenter: Some of those who flee their homes now reside in IDP camps

Survivor: Here we're living, in fact we can see where we are in the sun here for lack of shading here. Their children are not really comfortable living are with malaria fever, there not comfortable living with us here. In fact, we're just managing here

Survivor: Flood come and pack all our things, even some house, some houses fall down, our farming, everything, we lose everything. So we now came here managing, you can see some room twenty people are sharing one room, there's no place for this children to sleep, we're just managing here vividly about the beginning of their month, September, the surge, surge and the entire community has been ravaged and we lost our farm products and also in respect of that we found it difficult to get this particular camp, which is camp 2, communities including, community here, all of us here and we actually have been suffering of problem of feeding and accommodation in particular. Where you have about 25-30 people are living with children in one room, it is not healthy and not human enough. And look at the environment which we find ourselves, it is not conducive for living, we are actually suffering.

Survivor: We want the federal government to help us with at least food items, drugs to protect our children and our women living here.

Survivor: We want government to find particular place, federal government place to build houses for us

Survivor: The federal government, we want the federal government since this thing is becoming a seasonal phenomenon, the federal government should establish a IDP camp in strategic place. Where when such things happen the IDP victims can easily move to that place with ease without much problem. But when such things are not established; we find it difficult when this people are being displaced, that'll continue to run helter-skelter. Most of our people in this community have travelled far away to many communities since this place cannot accommodate them.

12. FLOOD IN KATSINA (Channels TV)

REPORTER: The sound of the rains automatically gives a soothing relief from the scorching sun and dryness of the environment. However, it is more a nightmare for some parts of Nigeria than a blessing...

(Victims shouting.... Woh)

As witnessed in some parts of the world, some states in Nigeria with coastal nature, suffer losses when the rain come in torrents. Katsina State, in the North-west region in Nigeria, the home state of President Mohammed Buhari, is not an exception.

Rainstorm has communities in Mashi, local government, as well as Yana village in Karanchi Local government Area, they are the worst hit; Chikafi, Ambassador quarters, Kukagassa and the Mobile Police Barracks were affected by the down pour

Over 200 homes have be washed away, according to the state emergency management Agency. The Katsina State Government says it has spent 60million Naira to provide relief materials to victims of the wild storms and torrential rainfall in the state

The president's visit to the state to commiserate with victims of the disaster is a relief. President Buhari restate his commitment to bringing succor to the affected communities

13. KATSINA FLOOD 2 (Channels TV)

Reporter: In 2012, katsina state was among the states warned by NIMET to take precautions against the rainstorm in August to October that year in 2015, 2016 and 2017, the state has been terribly hit by torrential rains, due to its topography

Few weeks after the devastating rain storm, the Natural Emergency management Agency (NEMA) takes a tour of the 89 communities affected by the rain-storm.

At a press conference organised by NEMA at the State Emergency Management Agency, the director of relief and rehabilitation, Mr Kayode Fagbemi. advised on measures to tackle the rage of the wind storm by encouraging the people to plant trees around their houses.

Director: The disasters happening around are what we call, you know, things that are, somehow, man-made or human-induced. We know there is climate change we know there is climate change, we know there is global warming but what are we doing with our vegetation the vegetables we are cutting down the tree we will want to make firewood, we want to make charcoal. When we do that wind comes, and when the wind comes. There is no more wind breaks, these trees have been acting as windbreaks for us over the years. Somebody told me that what he saw is a tornado. I say we don't have tornados in Nigeria, But it is going to be like tornados because the wind breaks... the trees we had before the vegetation have been cut down look at the speed at which they are coming, we were even told of one coming, we were even told on to the root, and we held on to the root, and the roof to about, up to 50m from his house so we must encourage the people to plant trees around our houses, we must not continue to cut down our trees in the forest, because these wind storm coming, comes from somewhere, and if they are checked, there is wind breaks it will reduce the speed before they got to our community

REPORTER: For its part, the State Emergency Management Agency flags off the distribution of relief materials, mostly building materials across the affected communities in the state.

AGENT: You see the essence is for the distressed and affected persons to be able to build back the homes and to return to their normalcy, that's just essence of giving of the relief material you can see that it's just building materials made in of cement and corrugated iron roofing-sheet... This is just a flag up...

If you are talking of across Kannua metropolises, the 8-9 communities that are affected, we are gonna distribute like 5000 + bags of cement and not less than 500 bundles of corrugated iron sheets, the roofing sheets.

Reporter: Malam Gambo Usman is one of the 186 persons affected by the rainstorm in Chinkafi village.

Malam Gambo: We are very grateful to the state governor for assisting us with relief materials. The rainstorm really affected is badly.

14. MAKURDI FLOOD – (TVC)

PRESENTER: ...A number of residents living in areas worse hit are stuck in their homes and they are seeking emergency intervention. Some other people can be seen in pictures, swimming in the waters. Our social activist commentator from Makurdi... is joining us on the phone

REPORTER/COMMENTATOR: The situation is not too good, like you said, pictures are everywhere on the social media; it's very terrible a sight. I don't think help is anywhere close from the government for now.

PRESENTER: What are the rescue efforts like?

REPORTER: The response is very very poor; I must say that. And people are just trying to organize themselves to help other families get out. Some other individuals are

also bringing food and other items for people who are affected. But by and large, it's very poor.

PRESENTER: Tell us what the terrain is like. Is this how regular an heavy rain fall is? Is it a flood-prone area?

REPORTER: Not really, not a flood-prone area, but this had happened before. but from what I know... of the eleven drainage channels within town, only two flow without obstruction. The remaining nine are obstructed fully or partially by a total sum of a hundred and ninety-two buildings. That is to tell you that that one hundred and ninety-two buildings are seated on drainage systems; so, when the water comes like this, there is no safe passage. Then it goes into buildings or commercial centres. The blame is 50:50, from the government and the individuals...

PRESENTER: When you said that the rescue effort is poor, you still need some explaining to do. Is it that the emergency officials haven't come, or they are not aware? Throw more light on that.

REPORTER: I have been going round, since the flood started, I have not seen emergency officials on ground. I know that there are some people from the urban development board that came to take statistics of how it has affected. I have not seen anybody from FEMA to come and help people, rescue them from the flood. Generally, people and neighbouring people are calling other people to come over and help them. We saw a video of a complete family in a house that slept on the over-head tank, because the water overran the house like 3am. It was neighbours who came and constructed a local boat, kind of floating jerrican to pull them out to the land...

PRESENTER: Can you please tell us, which part of Makurdi is this? Where are we seeing that is flooded on the social media?

REPORTER: Okay, there is a place called Achusa, there is a place called Shiri Kumbi Kinade, there is also another place called Naka road, railway quarters and Gboko road. They are heavily affected.

PRESENTER: Alright... any casualties, any injuries, any loss of life?

REPORTER: No... no... from my going round, I've not heard about any casualty or any injuries yet. The casualties are more on the animal side, livestock, but human casualties, no, I've not heard of anyone.

15 FORECASTS BY NMET (TVC)

PRESENTER 1: We are following a forecast by the Nigerian Metrological Agency (NMET) of likely reoccurrence of the 2012 cycle of flooding. The National Emergency Management Agency (NEMA) has advised residents of Kogi State, especially those living on flat planes to relocate to higher grounds.

PRESENTER 2: Now, NEMA says, already, it has received distress calls of flooding from three local government areas in Kogi State. Reports from the State's Ministry of Environment says that some of the residents on flood planes have refused to relocate, arguing that flood is seasonal and will come and go. Wao!

PRESENTER 1: Yeah! It's amazing indeed! NEMA says Kwara is another state that is likely to be affected pretty soon. The agency says it has advised farmers in the Northern part of the state to relocate.

PRESENTER 2: The state commission for environment, Taiwo Joseph, has expressed concern that despite several appeals to the farmers to relocate the areas to alternative

shelters provided for them, they have bluntly refused to leave. According to them, their umbilical cords are buried there,

TOGETHER: Wao!

PRESENTER 1: Nigerians! They are very creative, when it comes to clichés. Of them saying that, ‘you say what you want say, but I am not going to do it.’

PRESENTER 2: And then when things happen, we often hear them say, Government, come to our aid...

PRESENTER 1: You should have told us; you should have warned us; why didn’t you do that?

PRESENTER 2: We’ve been following, the past week, or the past several days, images from Benue State, Makurdi, for that matter, specifically, the images are devastating. There were projections earlier in the year that there will be flood in parts of about 28 States in Nigeria. Hence, the reality is here and it seems like everyone is still surprised, especially for those who are affected.

COMMENTATOR: Well, it is understandable; even the hurricane we are having in US, Texas, Florida, Georgia and all of them. People were still doubting, even with the images from space, images from the ground, going back to history and all that, people were still doubting. So, it is human, people want to see before they believe. But, in this case, there is this adage that says that, only the dog that want to die, will refuse to listen to the hunter’s whistle.

PRESENTER 1: Indeed! And are there not enough proofs in the country of the possibility of flood coming to almost many states? We had another forecast just recently from NISA as well, the Nigerian hydrological Agency, saying the same thing, that in fact, more than 300 local government areas in the country would be affected, and the federal government has said that residents of these communities should start evacuating. But like you said, that may not happen. So, how should the government now prepare, when people have said they won’t leave?

COMMENTATOR: There is a limit to which the government can actually force people to relocate. ah... ah... at this juncture. Well! The problem is already here. Eh... eh... earlier in the year, we were talking of Lagos. We were talking of Niger. We were talking of Suleja. But this is a hydrological issue. As the rain comes, we experience the first rain towards the South, then the rain moves towards the North. That is when we have our own August break here. The August break is about going,so, the rains are coming back. But mind you, all those rains that have uh... uh... falling up North, they will end up in the flood plain. And we have so many dams. The dams, definitely will have to release water for safety and other reasons. But more importantly is the fact that... well, Benue came towards the end of last month. We are still battling with the recovery. Currently, we have got warnings for three states now. Eh... eh... in fact, as at yesterday, Kebbi State joined them. You could see images of people that were even being rescued.

Eh... eh... life really needs to get a lot of more meaning than we have it in the African context now. We should be able to appreciate that for every life you lose, you are probably losing a potential saver of some other disasters and so on and so forth. And eh... eh... we are also able likely to lose a president, a good president for that matter, or a good minister or a good governor, among others.

it brings a lot of ehm... ehm... soils, nutritious soils that the farmers could actually use for their flood plain; the Fadama Agriculture, and so on...

PRESENTER: It can also wash off...

COMMENTATOR: it can also wash off. But the incidence nowadays is that the intensity is just so much that it's becoming a situation whereby you can't live with the flood. Eh... eh... a few years back, some decades back, the floods will come, the farmers will still be able to do whatever they want to do. But a lot of issues, climate change, human activities, anthropogenic activities, and even physical developments, and all that, they are all adding to the intensity and eh... it's becoming more serious and more serious.

PRESENTER: that was part of the questions I was going to ask, because, apart from the dams, for instance, in Makurdi, where the flood is very bad, they have never really had floods in those city centres, in the middle of the state capital like that before. What really makes it different from the regular every other year?

COMMENTATOR: they had already been having it years before. I could remember the Wurukum rice market. There was a time that the hoax of the rice were actually being used to... as barriers for the flood, not to really come in. well, the Agatidoma LGAs were having it, but they were not so serious mainly because these were Agricultural areas. But the Makurdi Township, of course. It's expected if people could leave the up-lands and go and build around the flood plains. When the flood comes, you are reducing the conveyance capacity; you are reducing the path for the water. And water will always find its level. We used to have about 3cm to 4cm of water level rise before, in about, say, 100 hectares of land. You have reduced that 100 hectares to about 50, and you still have the same volume of water. So, you are also going to have a multiplier effect to about 6cm rise. so, where the water was not reaching before, it will definitely reach.

PRESENTER 1: Alright, I said earlier that, of course, people have said that they are not going to move. So, what can government do? For example, federal government is saying that it's going to dredge the river Benue now. Some states are dredging some of the rivers. So, what further efforts can government do really, in various states to, at least, mitigate the effect?

COMMENTATOR: Well! The government can still do a lot more. The government doesn't need to wait until when the issue is there before you start looking for solution. The warnings, though we can see that they come, but there are models now that you could even use to predict six months, nine months ahead, with some level of reliability. So, I can't blame a farmer, for instance, who has invested so much on the flood plain, on his farm, and so on and so forth, psychologically, it feels so bad, so attached, so bad, when he hear this kind of stories. but we also have to look at our own cultural and ethno-religious beliefs, that God brings, God takes. More importantly, the people themselves, their orientation, needs to really change. I'm sure one of the major fears that they really have is that, if they leave, where are they going to? Who is really going to provide their basic needs? At least, shelter that is so easy. We are very good neighbours of ourselves. But when it comes to feeding, when it comes to water and all that, these are things you don't just plan in a day; you plan overtime. The rescue teams that we have in the area in Europe, it took them one week, two weeks, before the disaster; everybody would have been on ground. Then, what could be savaged would be savaged, not when the problem is already on ground.

The fund is there, released by the vice president, they are talking of dredging. The Airforce is on ground, it's giving emergency health services. but it goes beyond that. There is need to really look at the issue of corruption. Because,

believe you me, if government has released hundred Naira, about sixty Naira there is wasted, eh... before it trickles down from the government, through the politicians, through the community leaders, you see everybody taking his own. It's a value chain, kind of; so, as you're removing from the chain, the value becomes...

PRESENTERS: The value drops!

COMMENTATOR: Drops here and here so eh... it's not a matter of realizing money. Before people start dipping their hands into the money; there is need for all the major stakeholders to really sit down and identify what are the basic needs. There is need to assess the users' needs; the victims needs, both on the short term, on the long term, middle term, and all that. If you don't do this, definitely, we will waste the money...

As you are dredging the upstream, definitely the water will be polluted. Those people downstream, are you looking for alternative for them to survive? So, it's not something you just do in a day. For this year, it's almost late; the money that is released, probably could be for emergency assistance, provide the basic needs. Where you have those that have been affected. Definitely, they have camps now, IDPs, so would have even ran away to far... far away, where they have families, and so on and so forth. But majority will lose their means of livelihood. So, what really is needed now is the emergency, the health needs, the water needs, the food needs... So, maybe, with the intensity, we are having this year, 31 states already out of 36, plus 1, 37, maybe by next year we'll be having the entire 37, we'll be asked to sit down and identify a very strong needs for disasters generally, not only flood.

16 BAYELSA FLOOD (Channels TV)

PRESENTER: Bayelsa state has been experiencing heavy downpour leading to massive flooding of streets and homes. The flood is so severe that businesses have been suspended and schools are unable to open. The residents there are asking the government to help build proper drainage systems that will prevent such flooding in the future.

REPORTER: heavy downpour result to flooding in Yenagoa. Residents here appear overwhelmed with the water almost at knee level, right inside their homes. Others manage to scoop out the water with frustration written all over their faces. The residents try to rescue whatever is left by the flood.

FIRST VICTIM: The compound is flooded. the classes filled with water. Teachers are swimming in the water. Parents are swimming in water. Pupils are swimming in water. Learning couldn't take place; so, we had to ask the children to go home. The Nursery section, water all over the classes.

REPORTER: Eye-witness account say that the rain started at about 4 o. clock in the morning, while most residents were sleeping.

SECOND VICTIM: We woke up this morning only to find out we're submerged in water, completely submerged in water. All our belongings, our assets, everything are in water. In fact, we don't know where to start from. We have been packing our things out, but after sometime, we got tired and we had to leave our things.

THIRD VICTIM: We have stagnant water. So, we will have mosquitoes flourishing. And if mosquitoes flourish, what would happen? We'll have people, in the long-term having malaria, and other health challenges.

REPORTER: This is Ekeke housing estate, along Azekoro road in the heart of Yenagoa, its main entrance has been overrun by the rising water, which is believed to have been caused by blocked drainages. The last time there was such flooding was in 2012.

COMMENTATOR: one of the key challenges facing development that is causing this flood is as a result of indiscriminate building and construction on natural water channels.

REPORTER: Schools and places of worship are also affected by this latest flood. While the residents wait for the dry land to return, they appeal to the ministry of environment to look into the issue of blocked drainage to avoid a reoccurrence, especially during the heavy rains.

17. MAKURDI FLOOD (TVC)

REPORTER: Blocking of the canals and natural flow of water was the case in Benue State, on August 27th 2017, residents of Idiye village in Makurdi, the Benue State capital, woke up to their homes and belongings submerged in early hour flooding. The flood claimed three lives and displaced over two hundred thousand persons.

FIRST VICTIM: In 2017, we were badly affected with the flood. We vacated the house, which I spent over eight years to construct. We left the house and we were there at the IDP camp for a very lengthy period. But today by the grace of God, the excavation has started and is going on well.as of yesterday, if you see the log of water that accumulated here, it was something much. But this morning, you see the impact of the excavation. Water has gone and is flowing freely. So, I think I'm very happy.

REPORTER: ... happiness is because the Federal government has reacted and began the Idiye canalization project, as part of the short-term solution to the perennial flooding in Makurdi and other parts of Benue State.

VICE PRESIDENT: I have been talking, of course, with His Excellency, the governor of the state.one of the things the president wants us to do is find a permanent solution to this perennial flooding in Benue State. And this is why I have been meeting with His Excellency, the governor. We're trying to devise a strategy and we are trying to look at all of the issues, the costing and all that. This has to be a collaboration between the federal government, the state government and the local government or so...

18. THE WEATHER NOW (TVC)

PRESENTER: It's all about the weather now!

PRESENTER 2: Hurricane Irma is continuing to lash Florida, as it moves north at the Peninsula.

PRESENTER 1: It is currently heading into the Tempah-bay area, according to the latest update from the US National Hurricane Centre. But the storm is weakening, thankfully, but it's being downgraded to a category 1 storm.

PRESENTER 2: Indeed, it was a category 4 storm, when it first made landfall in the key Florida... the full extent of damage in Florida is not known. Although, at least 3 to 5 million are without power in the state.

PRESENTER 1: Yes, indeed, Florida power and light says, the damage sustained from Irma would help to rebuilt completely, and could take weeks and not days. The casualty figures, so far, is 28, 3 dead in Florida, 25 in the Caribbean. Florida Governor... says he has requested a major disaster declaration from President Donald Trump.

PRESENTER 2: Well, joining us on phone is an environmentalist, and a climate change advocate... first of, is nature doing to us what we have done to it?

COMMENTATOR: ... This is nature. This is nature in process, nature in process. What is happening in the US is nature in process.

PRESENTER 1: Nature in process.is it that man has gotten in the way of nature, and nature really must take its course? Bringing it back, quickly, to the issue of climate change...

PRESENTER 2: How sustainable, how sustainable are the measures that government are putting in place, especially with the case in Florida, where you have to evacuate 6.5 million people? The question has been asked, where does all these people disappear into, since the shelter could only house about one hundred thousand people? What are the more sustainable ways or measures that this can actually be tackled?"

COMMENTATOR: If you are talking about sustainability at the moment, the best sustainable way is for people to get the awareness. Thank God that science has, somehow, so accurate in telling us when these hurricanes will come. The truth is that hurricanes will continue to come; they will continue to be a natural phenomenon. We are not going to run away from it. But what we are talking about is if there is a way, there is a way to lessen the amount of greenhouse gasses we pump into the atmosphere. Definitely, if the global warming reduces, we are going to stay below 2° Celsius, as we are advocating. And it's going to lessen the impact of hurricane on livelihood. That's the only sustainable way, going green.

PRESENTER 2: ... How important, really is it for countries to have effective early warning systems, because it seems that that is what has saved millions of lives right now in Florida, especially.

COMMENTATOR: Sure, absolutely, you are correct. Countries should try to have early warning systems, and there should be some adaptative measures put in place, just like what is happening in Nigeria., somewhat in Benue State. You should have early warning signals that tend to tell people that this thing is going to happen at this particular time, and early evacuation and early measures are taken... early warning system cannot be overemphasised.

PRESENTER 1: And many described this particular hurricane, Irma, as the worse they have seen in a lifetime. and it's not likely that people will see this again, unless, of course, the situation is really dire

COMMENTATOR: ... Science has predicted that we're going to see stronger hurricanes in decades to come...

19. UPDATE ON KATSINA FLOOD (TVC)

PRESENTER: I have, joining me on the phone, for an update on the disaster that hit Katsina State, our correspondent... What can you tell us now as regards that sad development in Katsina?

REPORTER: Well, actually, for now, about 1140 people have been registered in the primary school, which is serving as the IDPs centre for victims. And food items have also been provided, as from Yesterday. For what I have just seen this morning. We have served dinner, and no, the breakfast is on. I think the first package of relief that came to them was from the governor's office, which was more of a personal donation., I think. And these are the list of food stuff for now, about 300 bags of rice, 200 bags of wheat, 100 bags of millet, 60 bags of beans, 50

jerricans of cooking oil, 500 matrasses also 100 pieces of mats. They are still collecting new arrivals; the kitchen has been prepared and also the clinic for the IDPs camp.

PRESENTER: No doubt, the figures are amazing, and very sad, five hundred houses destroyed and there are reports of hundreds of domestic animals lost at that particular flood. What can you tell us about that particular area? Are we sure there is no person at risk in that particular local government?

REPORTER: Well, actually, you know that there will be; the issue of the most falling of wealth, and for now, I think, the people are just trying to pick what they can out of their properties, and also to see how to dispose the domestic animals that were trapped in this unfortunate incident. So, I have went round the area, and I have seen that that's just one of the things that the people are doing...

PRESENTER: ... even though NMET had earlier forecast normal rainfall across the country earlier in the year, it is also warned that continued rainfall could negatively impact some states, which it named Katsina as one of them. The Governor was quoted to have said that this was purely natural disaster. but what can you say about the environment where this particular incident occurred? Are there proper drainages? Would you say the people actually did take preventive measures to avert this particular incident?

REPORTER: Well, actually, this particular incident actually... actually, the drainages have been put in place. But it turns out that the downpour was heavy. So, there was a heavy flow from the river, that divides Jibia town into two... so what happens, instead of the river to be the collection point from the houses, then it end up dispatching water back to those houses. The drainages were filled up, so they just had to flow back to people's houses...

20. BAYELSA FLOOD ALERT 2 (TVC)

PRESENTER: Flood waters are rising in Amassoma, Amatolo and Otuan communities in Southern Ijaw counceled areas of Bayelsa State. people of the Southern Ijaw constituency 1 communities also back at their Assembly's representatives to call for state and federal government's intervention to alleviate their plight...

REPORTER: Rising water levels in Amassoma is the cause of concern for the people of the community... from the river and rain forest, the waters are flowing into their homes, destroying properties and posing threat to lives.

VICTIM 1: That of 2012, it was October 1st that flood entered the community. But with the way I'm seeing, this one is more threatened than that one. I think this one is going to be worse than the 2012 flood that entered the whole community.

VICTIM 2: Properties are being lost already. At least, we are appealing to the government not just the government alone, if there are NGOs that can support too. Let them also come down. And see how they can set up committees to even go through these houses that are being flooded and see what they can do for students, because they are the leaders of tomorrow. So let the government please come to their aid.

REPORTER: The State Emergency Management Agency is already thinking of a temporary abode for displaced persons.

SEMA REP: We have identified high, higher grounds where temporarily, we can keep IDPs, so, we have identified that. So, Monday, we discuss how we can come down to clear the place, fumigate the place, so that we can take any IDP down to that place.

REPORTER: ... The Bayelsa Assembly Representative in Amassoma, Otua and Amatolo Communities...

SENATOR: NEMA should go round to ascertain the damage, the displacement the flood has done. So, I will want them to hasten up whatever actions they have to do to alleviate those that have already been displaced from their houses. Without delay, they should make sure they release relief materials.

VICTIM 3: Our great mother in the house of Assembly have come to rescue us. So, I want to use this opportunity to beg her, to plead with her that it's part of the good work that she has been doing for us. We are still pleading, let her take the message to the government to come to our rescue.

REPORTER: Flood waters are rising as more inhabitants move to higher grounds.

21. FLOOD CLOSE SCHOOLS (TVC)

PRESENTER: ... All schools in Bayelsa State will be immediately closed to avoid loss of life to flood. Governor Serieke Dickson decided on this, after the, his state security and executive councils recommended it. The state is now distributing food and relief materials to flooded communities. And the people have been urged to move designated higher grounds.

REPORTER: Communities of Bayelsa State were flooded in 2012, and six years later, the natural hazard poses yet another threat to the common welfare and existence of the people. Governor Serieke Dickson has been visiting affected communities, including his hometown, Torounwa, also witnessing rising flood waters.

GOVERNOR: After considering the enormity of this disaster, ah... we, the executive council, and the State security advised that the government should order the closure of all schools in our state; at least, for the first three weeks. And so, I hereby formally announce the immediate closure of all Primary and Secondary schools in our state.

DEPUTY GOVERNOR: The governor gave directives for immediate purchase of some food items. There are certain camps that will be established in the very bad areas. But the plan is that we are going to manage them in a way that local government areas will identify it...

REPORTER: The Bayelsa Government called for the support of the Federal Government and also a declaration of emergency in the state.

GOVERNOR: All the major rivers... through which water flows from the River Niger and Benue to the Atlantic pass Bayelsa State. 70% of our communities are under water, and people are now grappling for survival. The government is working with them, with the security service, the NEMA and the FEMA officials, everybody is now, with community leaders, organising themselves to now mount various forms of rescue operations...

NEMA OFFICIAL: ... all the water from Lokoja, from Niger will end up here. And so, many more people will be affected. And so, we have seen, I've gone out with his excellency, the Governor and the Deputy Governor, and I've seen myself. I think it is pathetic, and I'm taking the report back home, and more and more support will come from the federal government...

VICTIM: Hey!

REPORT: The Bayelsa Executive Council has directed the minister of health to set up an emergency response unit to monitor and prevent the outbreak of Cholera and other water-borne diseases as a result of flooding...

22. BAYELSA FLOOD 3 (TVC)

REPORTER: Now the road users say a portion of the road collapsed after a protracted downpour, which started on Saturday and lasted till the early hours of Sunday. Commercial vehicle drivers and commuters who use the road frequently confirmed that it collapsed after the heavy downpour on Saturday.

WITNESS 1: it happened day before yesterday after the heavy rain, after the heavy downpour. And in the middle of the night, another motor ran into the deep hole, without knowing it. A bus with two people dead, according to eye-witness. Then another trailer had an accident at that point also.

WITNESS 2: The villagers put some drums here. I was thinking, before now, before it could get to this extent, it could have been repaired. But nothing was done. You can see what we, the position we are now. So, it was gradually chopping off. Unfortunately, it could be the fault of the construction company, because, ordinarily, basically, there should be a covey here.

WITNESS 3: It's the poor construction of the road...

PRESENTER: Another collateral damage, really, talking about the Gidan-Sule road collapse, after the hours of rainfall in Benue State. Yes, the damage has been caused. Looking ahead, what should be put in place now by the government?

COMMENTATOR: ... What I believe should be put in place by the state government is the fact that emergencies and disasters would always happen, and you can't always foresee them. But the response and reaction at every point in time is extremely important. And it's critical to point that most of what has happened in recent times has happened during public holiday. What type of system or structure do we have to ensure that every point in time there is help available. How do we set structures in place that we don't necessarily have to wait for these things to happen, before we start putting together our resources, and also pulling away resources from just the centre, which is saying, Abuja, to Benue, for all of the states, for instance, they need to have equipment, tools, resources and services, at the SEMA branches in all the states, because, we now find ourselves in a position where, if anything goes wrong, we need to wait for some level of authorization or feedback from Abuja, before it gets down to the state. In emergency and disaster situation, one day is already too late.

PRESENTER 2: So, how would you rate the response of the government so far? A lot of people have been criticising government's response in the Benue floods, and apart from that, one of the responders we spoke with, just talked about the poor construction, poor quality of work, that went on and complicated this problem.

COMMENTATOR: ... Well, let's be fair, it's a combination of factors. There is the climate change, which is a global situation, and a couple of our bad behaviours, and culture, which has led to decaying infrastructure over time. So, there has been this poor maintenance and construction culture, using substandard equipment and quality materials to construct most of our buildings and our roads. But let's go back to the response from the government, Makurdi started flooding on the 27th of August, and there wasn't any... information about this until about 30th and the 31st on social media... It was because of complaint that the information put out on the social media, the pictures, which says this is what was going on. Otherwise, there was no response. So, it was when individuals, Nigerians took this upon themselves on the 31st of August, it was after 4 days that we had response from federal and state government. It was after four days that a shelter was opened up for people to go stay in.

Now in the media, and in reports, you'll find that they say that over 110, 000 were displaced. But if you go to those shelters, you don't have more than 10,000 in there. What happens to other people, who don't have access to these shelters? So, you still have a huge problem in your hands. The response was quite horrible. It was delayed, and even up till 3 days ago, SEMA, in Benue State was still registering displaced people. When you have an emergency situation, you provide relief, and you also do your documentation. You don't wait to finish documentation before you provide relief for people.

The system and infrastructure has been poorly designed where people have to wait for an instruction before they take up responsibility. And so what this has led to is a citizen government where you have several individuals across the state, opening their houses, providing relief materials... and also, even with the relief materials, we have this horrible behavior of just sending rice and food stuff to displaced people. how about you give things to people, so that you prepare cooked meal, and serve the displaced people, because if you are giving people only rice for the next one week, what you are welcoming is another malnutrition crisis. So, it's from one problem to another. Some level of coordination, we must act better; we must move away from just providing bags of rice. We should find a way to cook for these people, give them food, until the point when you are sending them back. Then you can give them that food stuff. We have even the citizens of Makurdi providing relief more responsibly than the government. It's very sad to say.

PRESENTER: We've talked about ecological funds, Federal Government, including Benue State, getting 1.5 billion as ecological funds. But what about the people now? Narrowing down to state level, and then, you have a state, setting up its own ecological funds, and calling people to, no matter how small, contribute to the purse. For cases like this cannot go, caps in hand to the federal government almost every time for solution to every problem.

COMMENTATOR: Well, this comes back to priorities... if you have people paying their taxes, then it's a bit unfair to say they should come contribute. However, there's the humanitarian angle to it, where, like we have seen in Benue, when we heard the news of Lagos flooding. you just heard people saying Mainland, Island, it was more of a conversation. But in Benue, what happened is people started to donate. Millions of funds have been raised online. I know, at least, between three to five million naira, which was raised online, from different organisations. And these have been channeled to Benue. This is good, but until we have confidence in the government, no one will contribute money to a state grown ecological fund, which is funded by the people. So, what the government need to do is build relationship, to partner with these people and actually let the people implement relief solutions for their people... it's also extremely important for the state to channel some of its internally generated revenue into a fund, which would prepare the state for events such as this. The same thing happened in 2012, it's happening right now, and we still have about four to six more weeks of rain. And so, until this fund is put in place to reconstruct the roads, construct drainages, and provide these solutions, we'll have the same problem.

I also failed to state that one of the reasons we have this flood. It's, there is a man-made part of it, where we have houses which are constructed over drainages and water-ways. You need to sort this out. Yes, some people may have to lose their houses, but what it mean, is, how about providing some alternative for them?

PRESENTER 2: ... Of course, you just spoke to a very vital part of this problem, which is individual culpability in this. Ah... Do you think enough sensitization is going

out from the government to the people on how to maintain, you know, the environment, how to protect the environment in such a way that you will not have these kinds of disasters, going forward?

COMMENTATOR: well, prior to this situation, the sensitization wasn't as much as it should be, especially for places like Benue, Kogi, and Niger, where they have rivers and a lot of water. We expect the sensitization to go on all year round, or before the raining season. However, I do understand that, in the last 3 days, the Minister of Environment has gone to Benue State to review the situation. But what we expect is more than just a look, or just a report. We expect them to carry out constant sensitization to the people. We expect the Ministry of Works and Housing as well to enforce more policies which would sensitise the people when they want to build in certain areas... So you now know what to do. Certain land should be used for farming, and some of them should be used as residential areas. Until we have this done, we'll have the same problem. So the sensitization is never enough.

PRESENTER 1: How important is it for state government and even the Federal government to have warning systems put in place, just like in international countries, so that when these rains are coming, it is projected, and people can act accordingly, before it wreaks havoc?

COMMENTATOR: Okay, certain things are quite important, when we want to talk about demolishing structures. The prior conversation in being prepared is relocating the first, before you demolish. So, the government should find places where they plan to relocate these people to, and most likely, give them some time, because it does not rain all year long in Nigeria, thankfully. You give them some time to prepare and move them gradually. And also, then provide temporary measures to fix the problem, while you move the people. Because, we need to understand that the economic situation in Nigeria is not the most favourable where people can move in just one year. And so, yes, the individuals and the people have a role to play. It is not going to be easy for government.

However, like we have said, we have NEMA based in Abuja. The SEMA offices, because of the four-day break, if you have gone to the camp, in Makurdi, you have limited NEMA staff. In other countries, for instance, they have the meteorological Agency, which predicts these things before they happen. Secondly, what they also do, they have staff on ground. So, if you're working in an emergency agency, you must have a shift-based system, just like they have in all centers, where certain people work on certain times, and when they take time off, the other people come in. And so, that balance would help with the response system, because if we don't do that, we're leaving it to the indigenes, the citizens... we have people moving around, opening their doors; my family, for instance, in Makurdi, we opened our doors, we are carrying out relief effort. We have people cooking across the town and distributing to people in need. But it's just the preparedness. Give more responsibility to SEMA, because they are the ones local; they know issues. And so, they need to be more responsive. Otherwise, this will just repeat every year like I've said.

PRESENTER 3: ... We know that in situations like this, there might be people organizing such, trying to exploit people. What advice do you have for the Nigerian people to ensure that their donations actually get to the people that need them?

COMMENTATOR: This is very important as well, because it's quite painful to see that when you have situations like this, a lot of people are raising funds, and you don't necessarily see the impact of it... what we need to do, to ensure that Nigerians continue to have confidence in the process is evidence. So, people donating

should donate to organisations and groups, where their work is actually visible, as opposed to people who will take one week, two weeks, any relief that is taking more than 7-10 days is no longer a relief process, it's a fund raiser. But what we expect is for everybody who is receiving funds and donations to implement it immediately...

If you go further, you have people who have lost their businesses and sources of livelihood... What should happen is, it should be a process. So feed them, clothe them, provide medical support, try to get them back on their feet; that should be the process...

Whether they go on industrial action or not, human lives are at stake, and we need to go back to being human. If you're coming to Makurdi to help, as a doctor, you're coming because you care about people. So. it's not about what you get from people contributing. They're not really getting anything back from it. But because they care about people.

23. THE BIG STORY (TVC)

PRESENTER: When heavy rains caused the river to cross their banks in North-Central. Over a hundred thousand indigenes had to flee their homes. 21 communities suffered heavy flooding, with those close to water ways hardest hit...

PRESENTER 2: Well, residents are now returning gradually to what is left of the heavy flood... joining us to discuss the issue is an environmentalist...

Why is it difficult, really, for Nigeria to be able to tackle flood effectively? Because it's a recurring problem. Why is it difficult?

SPECIALIST: Well, it is pretty much difficult because, first, and foremost, what you must acknowledge is that the environment and the climate is changing. That is fundamental. It's so easy to depict that, in the sense, you know, this year, the sun was a lot hotter than last year. You know that the intensity of the rainfall is a lot more than it was last year or the presiding year. So, that the climate is changing because of global warming. And because of that, we need to position ourselves where we need to begin to adapt to these changes. You understand, and then put in place systems processes, and structures to help us mitigate the effects of these changes.

PRESENTER 1: So what you're saying in effect, we could have been more proactive, beyond getting the alert from NMET and other agencies, impending floods and all of that. There's a lot more that government could have done. Can you tell us what, in specific terms, what government and the individuals could have done to avoid this kind of situation that happened in Benue?

SPECIALIST: Thank you. You are absolutely correct in the sense that we are responsible for our environment. Now you may say, well, somebody else needs to take care of the environment. When you look at the way the kind of, you know the kind of sanitation and environmental attitude we have towards the environment, you find out that it starts more with us; the way we dispose our refuse, the way we look after the environment. But beyond that, like I said, the rains will always come. The predictions where there, the forecast, were there... at the same time, we didn't have in place structures... we hadn't put in place structures to deal with this rainfall, because nobody knew it was going to be like this. If you look at 2012, which was about five years ago, this same thing happened in Benue. Fifty thousand people were displaced. This is five years after, one hundred have been displaced. That is a huge amount.

We know the strategic nature of Benue State, being the food basket of the nation. So, ultimately now, the food-supply chain will be our country has been impacted upon, as a result of this flood. You have issues of false migration. You were so correct when you said 21 communities. We are talking about 110000. People displaced, over 300 houses, well over twelve local governments.

PRESENTER: ... and the officials could even tell you that they don't have accurate data to actually tell us the casualty rate...

SPECIALIST: yeah... lives have been lost without, without a doubt. You know it's so easy for us to sit here and say, pray for Huston, because it's in our face. You know, I was in a gathering, and we were talking about praying for Benue, and somebody asked 'what is happening in Benue?' And it fell back to us that, is it that the local media, like you guys, are not pushing this out there, that this is what is happening in our own country? (*Presenters trying to intercept*), back home, exactly. But here, we are more concerned with what is happening in Huston, because we're seeing it there every day, it's in our face. CNN and international media pushing it to us.

PRESENTER 1: And then, the world knew that Hurricane Harvey was coming!

SPECIALIST: yes!

PRESENTER 1: it brings us to the need for warning systems. Apart from forecasting. Now, very year, the warning system, once it is coming, international media were on it...

SPECIALIST: Yes! That's right.

PRESENTER 1: Hurricane Harvey was going to make land fall, this time and this time... but we see that it's not so in Nigeria

SPECIALIST: it's not

PRESENTER 1: there's no, there is amential flood risk data for the government to effectively tackle flood reduction in the country.

SPECIALIST: ... Even what happened, hurricane Harvey, you can't stop it. But what you could do was mitigate the effect. But here, we don't have that. Look at what happened in Lekki, flooding in Lekki, at the same time, it was flooding in Lekki, it was flooding in Philippines, in Suleja was wiped out. There was flash flood in Suleja. So, it's no more a localize Nigerian thing, it's global. Hurricane was happening right there in Huston, here in Benue, we are experiencing clouding...

PRESENTER 2: ... Speaking of flashflood, we here that flashfloods actually occur more, because of human em... em... mistakes.

SPECIALIST: Human element...

PRESENTER 2: human element, thank you. So that is why we're facing what we're facing now. of course, government has been criticized too, for its poor handling in terms of response to the Benue issue.

SPECIALIST: ... the Federal government did what they could do, the response was good. They've set up two IDPs camps. You know. But NEMA can only do as much... there is a need for us to push it global, and get foreign support for what is happening, because you look at the drainage channel has been infringed upon. but beyond those drainage channels, the intensity of the rain, those channels can't cope with it. That's what happened here in Lagos.

PRESENTER 1: So, ideally now, the best practices abroad is flood reduction, in flood reduction is to, kind of, adapt. Adaptation, that is what they are doing.

SPECIALIST: That's correct.

PRESENTER 1: But in Nigeria, you hear tackling flood. The need to fight flood. But, like you said earlier, it's a recurrent problem. It's here, because it is caused by climate change. So, how important is it for government and private organisations to begin to preach and work towards flood adaptation rather than tackling it?

SPECIALIST: and mitigation! So correct, it's very, very important, because what we have in Benue State is a national disaster. We cannot be silent on it, and just wish it away. It is now time for us to begin to embrace the tenants and the framework agreement of the Paris Agreement, of which Nigeria is a signatory. What is happening in Benue positions us to access all that we need to begin to deal with these issues.

Now, there's a time, this is the time to do away with those regular drainage. Even if we demolish the structures that are built in those drainage channels, the pressure from the water, the intensity, because Benue state, you have the river Benue, we have rising sea level, which is a result of climate change and global warming. And then, there are streams, surrounding Benue. So that when there is a rise in the sea level, and then it starts to rain, where does the water flow to?

There's need to dredge the river Benue, and begin to create channels. There is a proper need for channelisation .so, that these channels can free up and ease up the effects, not that there won't be flooding, because all it takes now, for instance, in Lagos, what does it take here? If rain falls here consistently for 3 days, Lagos is on lockdown absolutely.

PRESENTER 3: ... the minister of State for environment... said that this disaster is beyond the capacity of the state of Benue. How quickly or what about easily do you see Benue recovering from the disaster?

SPECIALIST: ... You see, what happened in Houston, sorry, I'm making that reference here, but it's exactly what is going on right now. The moment the rain stops, and began to subside, the water begins to rescind. But it's the after effect now that we need to deal with. These people have been displaced. they've been forced to migrate to other communities. You see, the immediate response, which is good, which is what the government has done. now in Benue is meant to qualify for the ecological intervention fund. It wasn't part of it, it had to take this incident to happen for them to be included. Well, it's a response, but how quickly are we going to engage? They need to get evacuators to begin to create those channels. NEMA are doing their best, but we need, I love the response on tweeter, *#benueflood*, *#prayforbenue*. But beyond all of this, it's a time to take action, even on the part of the private sector, because the government, really can't handle all of these.

What is needed to create bigger drainage channels, in Benue, is a lot of money. We are talking about 300million... I's just time for us to act and support the Benue State Government... that governor itself is grappling its own financial problem.

(Argument between presenters)

PRESENTER 1: I need to make this point. So if you're helping Benue, you're inadvertently helping Nigeria, because, like you said, Benue is the food basket of the nation; for the country not to face food insecurity in the shortest period of time.

SPECIALIST: Yes, exactly....

PRESENTER 2: ... at the time when the whole world is experiencing the same thing; when we talk about Nigeria needing help from the outside. They have their own problems to face. So, what are the long-term, I wonder what the long-term measures that Nigeria can actually put in place... you talk about the Paris Agreement, many people actually wonder, what is this Paris Agreement? What and what, really...

SPECIALIST: What does it entail?

PRESENTER 2: What does it entail, that Nigeria can...

SPECIALIST: True, True, and that is where sensitization, awareness and advocacy comes in. A lot of people don't know. But, truly, as a result of us being a signatory of that Paris Agreement, we can get all the funding support, up to the tune of about 100 billion dollars, in dealing with these issues. Because it's a global challenge, and global warming, it's really like it sounds, it's global. It's not localize. It's happening all over the world. But we, the third world countries, on this side, we are the ones who are going to suffer it the most. You see the gas flaring, you know the carbon emission, even from refineries, all over the world, is hitting Africa, Nigeria particularly, the more

PRESENTER 3: But while we even wait for help from outside, let's even talk about what we can do. Because we don't want to be back here next year, talking about the same thing.

SPECIALIST: Yes! Yes!

PRESENTER 3: Something we talked about when the Lekki flooding, the Suleja flooding happened. We said, look, this is something we know it's going to happen, so, how can we prevent it?

SPECIALIST: Yes! We can't prevent it. We can only mitigate the effect. We can't stop it. It's mother nature at work here. You see, it is gonna rain; the sun is gonna shine. Not just Nigeria. In the UK, they are preparing for the flood to come. Some have elevated even their houses. So, they are preparing... when we get this forecast, what are we doing, but sit back and wait for it to happen? Because we are more reactionary than responsive. And then, when it happens, we'll begin to pray. You see. But it's also time for the government to release those funds to begin to engage. When I say engage, is to begin to take action.

... why I always make reference to the Paris Agreement is because, under the Paris Agreement, we can begin to embrace climate-smart agriculture, especially in a place like Benue, being the food basket of the nation. And then begin to build climate-smart cities. We can change what is now. If you make reference to a place like Netherland or Venice, why doesn't it happen there? No, from inception, they already had it in mind that this was how they were gonna build that city. And so, there are so many channels and outlets. You just see their access-road, always flowing. But we didn't build with that mindset...

24. RISING DEATH TOLL BY HURRICANE LAURA (CBS)

PRESENTER: We're gonna begin with the rising death toll and other devastation caused by Hurricane Laura, which bared across the Louisiana and Texas coastlines overnight, leaving entire towns, under water, ploughing over neighbourhoods and killing at least, 6 people, including a 14-year old girl. Along with the coast, the destruction goes on for miles. From above, you can see what's left of Laura, of Louisiana. When the storm came off-shore, sending a storm surge more than 10 feet high over homes and businesses, and tossing mobile homes and cars

blocks from where they once sat. Laura's 150 per hour wind also moved, ripped across most of the state overnight, leaving roof top shredded and tearing homes from their foundations. Nearly a million people are without power in the region tonight, and rescue crews are still working to make their way to some of the hardest hit areas. In west-link, Louisiana, thick toxic smoke is still bellowing from a plant that makes pool chemicals. After the ferocious storm set up a chloric fire there. Now, this evening, families who live nearby are being told not to leave their hurricane damage home, because of the danger and fumes with, dumping heavy rain onto Arkansas, and setting up tornado warnings across the state.

REPORTER: This is what several hours of 150 mile an hour wind can do to a building, and this Aviation school. The hangers and all these piles of twisted metals, and farther down here, you can see that big airplane, parts of it were just ripped off. We decided to survey the damage from the air, and we saw that part of the South-western Louisiana are unrecognizable.

COMMENTATOR: This is where the hurricane slammed into the coast with winds up to 150 miles per hour. And from the air, it looks like roofs were ripped off homes and walls were collapsed. The buildings that are still standing are submerged.

REPORTER: Its hard to find a place that is not affected by Hurricane Laura, here in Lake Charles.

COMMENTATOR: Hurricane Laura ran the Gulf coast early this morning as a category four hurricane, bringing heavy rains and winds powerful enough to knock over an RV, winds up to 150 miles per hour shook high-rise buildings and ripped down powerlines. Nearly a million households in Texas and Louisiana are without power.

GOVERNOR: ... We're just off the phone with the White-House, before walking out here. We're gonna need some help...

COMMENTATOR: The storm cut a huge swathe of devastation across Southern Louisiana. At least six people in Louisiana were killed and ground lakes were flattened by the storm. And the high winds knocked dozens of rail cars off the track. The roof was completely torn off this building, down to the rafters. A floating Casino ended up jammed underneath the bridge. The sides of this huge boat-shed were pilled back by the high wind. This football stadium is partially under water.

Shortly after the storm made landfall, a fire broke-out at Lake Charles' Chemical Plant. Smoke could be seen bellowing for miles. Local residents were told to shelter in Place and close their windows...

25. FAMILIES RENDERED HOMELESS (Channels TV)

REPORTER: Over the years, Yola, the Adamawa state Capital, has continued to experience flooding, following the release of water from the Lado dam in the Republic of Cameroon. This time, the flood waters are not from the dam, but the heavy rainfall that started at about 2am. Residents say it is that biggest flooding incident since the rainy season began.

Many had had to abandon their homes in search of alternatives to shelter, while others waded through waters, seeking for their daily bread. The downpour which caused an overflow of the river close-by, also left houses submerged and properties destroyed.

VICTIM: whenever we experience such floods, our woods used to follow water and go. Some used to decay; some used to become damages. We have up to about, over one thousand houses and behind the roads, we also have canal somewhere down there. I think if government have consider to open a way, we will not experience such much flood.

REPORTER: The flooding problem is said to be compounded by poor refuse disposal, indiscriminate erection of structures, poor drainage system, among other challenges.

VICTIM 2: Those that are responsible for this should act, by way of providing more channels of water. we have areas also where there are no drainage system at all. We also have a situation where people drop refuse inside the drainage...

VICTIM 3: ... This is the water ways and it's Federal Government road, water ways, then nobody is supposed to build in that area... it's stopping the water not to pass.

REPORTER: The communities include: Tasa-Sani, Yode Pate, Bature and Jambutu, among other places. The residents are calling for urgent measures to prevent a re-occurrence.

26. JIGAWA RESIDENT DISPLACED AFTER DOWNPOUR (Channels TV)

REPORTER: Residents of Abubakar-Kigo, Banawa, Kudenga, Ganduosa and others, in Kaduna-south Local Government Area, woke up to flooding that wreaked havoc in their homes and farmlands. The flood waters have forced many residents out of their homes, after hours of heavy downpour, which began on Monday night, lasted to on Tuesday morning. The incident comes after weeks the Kaduna State Emergency Management Agency issued an alert that some Local Government Areas in the state are likely to experience flooding.

VICTIM 1: Some of us, we are new tenant. When we come in here, the people who will give us the house will tell us the house is safe, is safer...

REPORTER: Residents of the affected area had also been warned to relocate to safer places. Staying in the North-west, the death toll, in Jigawa State has rising to 18, and more towns become flooded. Again, a heavy downpour, in the course of this disaster, in Wuji Local Government Area, has left roads completely flooded. and the means of transportation is a push-cart pulled by bulls, a business taking up by the young people.

Women and children are forced to pass through the waters to seek alternative accommodation. Buji residents are no stranger to flooding at this magnitude. What they seek is a permanent solution, and their appeal goes out to the state and federal governments.

VICTIM 3: When you want to come to the local government, whether you like it or not, you have to leave your vehicle outside, and maybe, get yourself into the Local Government, through some unconventional method.

REPORTER: In the South-east, work has commenced to reinforce the concrete line, drainage at the concrete areas of the Owerri-Onitsha Federal highway. To check the flooding usually experience road.

This is what it looks like; anytime there is a downpour, the pavement constantly fails due to inability of the water to flow to the detached point. This is expected to be fixed in a matter of weeks.

NEMA AGENT: We have had problems with discharge of surface run-up. So, the tunnel here was very small... you can see market and stores around here. So the agency decided to solve a recurrent problem here. The pavement always fail as a result of inability of water to flow. So, we have decided to do a bigger channel that will effectively discharge the run-up to a discharge point. We are doing a 1.2 to 1.2 cross section of reinforced concrete line.

REPORTER: Even with this intervention, the agency believes it's still part of the responsibility of residents to lessen the havoc caused by flooding, reiterating the core, not to block the drainage system with refuse and desist from building along water channels.

27. RESIDENTS CRY OVER FLOOD (Channels TV)

REPORTER: This is Ordi community, in Kulokuma-Okpupuma Local Government Area of Bayelsa state, in South-south Nigeria. Ordi is famous for the massacre that took place here in November 1999, when armed men killed several Nigerian policemen. A predominantly Ijo town, Ordi community is also known for its flooding problems which occur annually.

In 2020 Annual Flood Outlook, Bayelsa, among other states in the Niger-Delta, is expected to experience river and coastal flooding, owing to its proximity to rivers Niger and Benue, a prediction that makes a community like Ordi more at risk.

VICTIM: Every year, flood dey pursue us for here. Some house don comot sef. Every year, we dey knock up bed. Sometimes our children dey fall from the bed sef. So make federal government come do this thing for us. We don tire. We don suffer sef.

REPORTER: Less than 15 years ago, this part of the Ordi river used to be dry land, with vehicles passing through and buildings erected on it. But with each flooding incident, a bit more of the Ordi land is washed away.

VICTIM 2: Before, this is our land jetty. Water come carry am comot. Please government, come and help us.

REPORTER: Aside from the homelessness the flooding may bring, scarcity of food and widespread hunger may also be experienced as farmers begin harvesting their crops, due to the fear of losing them to the flood.

VICTIM: ... because of water, we dey comot am...

VICTIM: 3: We dey suffer for water. Dem no dey help us.

REPORTER: In Ogogoro community, yengua Local Government Area, the situation seems to be the same, as the waters rise, more land mass is eroded. This mother of ten (10) is afraid that she may wake up one day and find her properties floating on water.

VICTIM 4: Every year, na so the place dey cut dey go, cut dey go. Until now, e don remain only one room. Me and my children dem dey for here. I no get where I go go, n aim make I still risky myself dey for this place, dey still dey wait for government.

REPORTER: Although residents in both communities are no strangers to the danger of flooding, they reiterate their call to the state government to come and help them mitigate the effects.

28.ZAMFARA FLOOD: BRIDGE COLLAPSE (Channels TV)

Reporter: Many did not anticipate that flooding will destroy what they believe is a well-built bridge. But this is the reality in Gumi Local Government Area of Zamfara State, after residents of Gayari, Gwali and Gwandoki woke up to a surprise. Their communities had been cut off from others, after severe flooding damaged the bridge, and destroyed farmland, and other properties.

A delegation, led by the speaker of the Zamfara State House of Assembly, conducts an on-the-spot assessment. As part of the visit, food items are provided for victims.

SPEAKER: You know even without this flood; we have experience number of IDPs. This is an additional, which comes to us suddenly. So, we're already prepared for the IDPs, we have so many places to keep them, we have so many ways of assisting them. Then, according to the Governor, and the government, said that it will ensure anything possible, that make the people of the area, the IDPs, the people that are not even IDPs with risk, and all the things that have been destroyed and damages. They will do a kind of assistance to ensure the people now are living now in a better condition.

REPORTER: Beside the needed assistance given to them, the state said it's engaging the world bank to build homes for the homeless.

MINISTER: They (the world bank) are coming in to build some houses for us, ten thousand houses to be exact. So, some of the houses has already been assigned to this area, as a result of what happened. Initially, they were not part of it, because Gumi doesn't have a light number of IDPs. Although our IDPs are more in the host communities, but we have a lot of them like Gumi, we have so many of them in schools and hospitals. But as a result of this, we have decided to move some portions of that project to come to Gumi Local Government Area.

REPORTER: For the victims, the donation and promises is a start to getting their lives back to normalcy. But they want further reassurance that the state government will act quickly to help them out of their present situation.

29. 15,000 PEOPLE DISPLACED BY FLOODING (TVC)

PRESENTER: Governor Abdulrahman Abdulrazak of Kwara State has set up a nine-person committee to conduct an assessment of the damage caused by last weekend's rainstorm in different parts of the state, especially the state capital, Ilorin. The committee is headed by the Commissioner for Tertiary Education, Hajiah Sadiatu Modibokau. The Governor had earlier constituted a committee chaired by the secretary to the state government, Professor Mahaman Jubril, over the recent flooding in some parts of the state.

The new committee would focus majorly on the rainstorm in several parts of the state capital, Ilorin. And Chief Press Secretary to the Kwara State Governor, Rafiu Ajakaiye, joins us now to give more insights into this disturbing situation...

We understand that 15,000 persons have been, 15,000 persons have been displaced by the flood, and has led to about 10billion Naira worth of damage in property. What more can you tell us about this, and what more is being done now?

PRESS SECRETARY: This number of figure you are even quoting is quite conservative. We have 15,000 over 15,000 households that have been affected across 357 communities in the state. When you look at from Jebba community to Patigi, to Kpada; ... where hundreds of thousands of people are growing rice. These are farmers who have keyed into the Federal Government's programme, and they are known to produce rice. And they have had their harvest truncated by this incident. At the same time, when you come to the central, here in Ilorin, eh... thousands of people have been displaced as a result of the recent rainstorm, and of course, the flooding that occurred.

just three weeks ago, that was when we had the flooding in Kpatigi, eh... part of Ifelodun and of course Jebba, in Imoro LGA, and here in the central too we have rainstorm. So, it's a terrible situation. And, of course, we are calling on the federal government to support our people, because it is something that is quite beyond the capacity of the government at the moment. Our people have lost their livelihood, many people are displaced and they have no place to go; there are no places to go. We are trying on our own... His Excellency, the Governor, has set up a committee comprising the commissioners and of course, we are also calling on our community leaders to intervene. But much more is the fact that we need the support of the federal government.

PRESENTER: Which is where I want to go next... what is the responsibility of this committee?

PRESS SECRETARY: The responsibility is to go round. Of course, our State Emergency Management Agency, they have gone round in collaboration with the NEMA to look at things, how bad the situation is, they have their own interim report. At the same time, the committee will be visiting households to first and foremost commiserate with the people, and then quantify the loss, so that we can have the exact figure we are dealing with. But in the interim, conservatively, we have lost well over 10billion worth of goods, farmlands and households. Our people definitely need their support at this time.

30. **RISING FLOOD IN NIGERIA (TVC)**

PRESENTER 1: The National Emergency Management Agency has issued a red alert on flooding in 102 Local Governments in 28 states.

PRESENTER 2: This was disclosed in the 2020 Annual Flood Outlook, released by the Nigerian Meteorological Agency and the Nigerian Hydrological Service Agency. 275 Local Government Areas in 36 states and the FCT fall within the moderately probable flood risk areas, while the 397 Local Government Areas fall within the low probable flood risk areas.

PRESENTER 1: In Lagos, residents of 4 LGA, especially those living on flood planes have been told to vacate their homes immediately. This prediction is expected to have different kinds of impact on Agriculture, water resources, health, transportation,

and other infrastructure. Joining us... is Director of Programmes, Corporate Accountability and Public Participation in Africa...

year-in, year-out, we talk about flood alert, telling people to, perhaps, move from one location to the other, but what does this really say of our level of response to this issue? has it been appropriate enough?

GUEST: Well, to go straight to your question, I think we have had this scenario year-in, year-out. Government raises the alarm, there's gonna be flood in 36 states, there's gonna be flood in 28 states, but the appropriate follow-ups are not what we've seen. It has been like that since 2012, when we had one of the most serious flooding in the country. I think at that point, it was 21 states. But now, we have a warning that it's gonna be 28 states. So, it's just alert. The complementary effort to make sure that there is some form of mitigation is not there.

The Nigerian Hydrological Services Agency made the prediction in June, NEMA, which is suppose to respond to emergency has taken it up; but then, some of the questions you even ask yourself is, NEMA that is raising this alarm, what do they even have on ground to ensure that those who are going to suffer from displacement are even reached in the first place? If you go to NEMA's website, for instance, I think what it says there is that they have one helicopter, and that helicopter is stationed in Abuja. So, when you have people in remote areas who are cut-off by flood, how do you reach them? So these are some of the things that we need to have in place.

In the US or other places, where you have, for instance, the hurricane season, I think the hurricane season starts in June through to November, they always plan, you know, for the people. In Florida, for instance, I will tell you, they even have plans; they have gone as far as planning socially-distance shelters for people who are going to be displaced by the hurricane this season. What do we have? Nothing!

The alarm, the alert system is good; we are getting better by the year. But then, like I said, the follow-ups, on how to ensure that there are shelters in place, and things like that. They are not there. That's the major problem.

PRESENTER 2: ... What do you think is the greatest challenge, in falling short, in this response that you talked about?

GUEST: I think one of the issues is that we don't have synergy, synergy between NEMA at the national level and the state level. So, the synergy is not there. So, what we just hear is this kind of news we hear about floods coming. Even the sensitisation that we expect, I think TVC is doing more sensitisation than even what the government is doing. Because what you are putting out here now, millions of people are watching this. But we only read some of this things ... People are not getting, they are not preparing people in those places where evacuation, for instance, might be needed. The states are also not doing their part enough. Ah... Lagos, we've seen some actions, drainages are being opened up, which is very very good, unlike what we've seen in many years past. The drainages are opened up; the refuse that are pulled out are removed. So, it will, of course, open the channels for water to flow. But on the other hand, what is the state also doing to ensure that we go beyond just this, you

know, surface actions. People are building on flood-planes, who is giving them, em... permit to do that?

The reclamation exercise is going on in places like Oworosoki, even the Lekki corridor. This things are happening there. And this things are going to aggravate the problems. we've heard, okay, Ibeju-Lekki, I think, em... Lagos mainland, Ikorodu residents should prepare. How? I've mentioned what is happening in Florida, for instance, social distance shelters. Do we have emergency shelters for people in those areas who will move? remember we are in the COVID era. So, when you say people should prepare and there is gonna be displacement within that period, it means people will move from one place to the other, and then, we are going to have an escalation of even the COVID-19 pandemic that is with us. So, matching actions are the problems we have. We don't have matching actions, and that is really what we need to work on.

PRESENTER 1: ... I'll like for you to talk more on the impact because you just touched on something that I believe is critical for the government and the people to really understand, especially the impact on health, the impact on transportation, and agriculture, and every other area.

GUEST: Yeah... you've even mentioned them. since we're going to have very unusual rains, which will extend beyond normal, it's going to affect agriculture. we don't have too many good roads; roads are going to be flooded. People are going to be cut-off. Those who are impacted are going to move from one place to the other. Even beyond that, we're going to see an excavation of em.. people who are going to come down with ailment that are related to floods. You have dirty water everywhere. So, you are going to have a lot of crises, which can easily be managed, if we do what is right. And that is not happening.

PRESENTER 2: ... Talk to us about the issue of housing pattern generally. The point there is, you talk about urban planning and so on. How much of that can we re-organise? Because if you go to some neighbourhoods, it seems the houses, the way they are patterned or planned, everyone is just discriminately doing what they want.

GUEST: Because government is not doing what government is supposed to do. I don't think urban plans are the challenge we actually have. I think it is making sure that people adhere to this urban plans, and then sanctioning those who go against the laws that we have.

If the rains are even going to be more than expected, what of the dams? The dams are going to overflow. And when the dams overflow, or the dams are threatened. There's a likelihood the dams will need to be opened. And that will bring more water. That is exactly what happened in 2012, with the Lado dam in Cameroon. The dam was opened because there was a threat that there was going to be a bridge...

We have not seen disaster coming, and we have time to plan for it, but we are not.

PRESENTER 1: Let me interrupt your thought for a second. We can see in some other countries like the East African countries take up water harvesting. Is that an option we can look at at this point?

GUEST: Well, it's not a bad idea in that part of the world. But there are some basics, simple, simple basics that we have not done here. so we cannot even start talking about harvesting water. Yes, in areas where you don't have enough rainfall; yes, they can do that. But now, we are going to have more than adequate rainfall, and what is our major problem, it's going to flood a lot of places, because of simple things we should put in place that are not there...

31. **OGUTA FLOOD... (Channels TV)**

PRESENTER: Farmlands and settlements have been submerged by a rampaging flood, in the riverine area of Oguta Local Government Area of Imo state. Residents are appealing to the federal Government, to come to their rescue, and alleviate their present suffering...

REPORTER: Oguta, a town on the east bank of Oguta lake, the largest natural lake in Imo State, South-east Nigeria. The area was one of the first to be used as a base by the British to advancing to the Igbo... it's also one of the major oil producing area in the state. The presence of the lake, a tourist attraction, gives an added advantage to the locality. Because of the topography, each raining season brings some kind of flooding to the area. But this year's is extraordinary. Houses submerged in water, and no sign of the track roads all covered by the flood. Vehicles have no option but to wade through it. residents are ejected from their homes by the flood. their only means of escape out of this area is using canoe.

VICTIM: we have dodged ourselves to escape and come to the road. If we have any means to go to the camps, you can see what has happened there. eh... we would like the government to help us, assist us in getting some boats to help us bring some of our products and our properties there in the camps.

REPORTER: Farmlands are also affected by the rampaging flood.

VICTIM 2: The whole farms are submerged by water. Both cassava farms, farm yams, even human beings. Many people are stranded right now, as I'm talking to you now. The whole place, many of the camps are surrounded by water. The only way out is this local canoe now. And this is where the government will help us. No water to drink now, except this kind of water, which is somehow polluted.

REPORTER: A lawmaker from the community is also worried about the situation and wants quick intervention.

SENATOR: This road you see now lead to Anambra State. But, as you see, it's overtaken by the flood. It's just like this one you are seeing this way. So, the people who live there, for now, from the record I have now is that over six people are unaccounted for. We don't know if they've drown, we don't know if they are missing, we don't know their whereabouts. So, we are urging the federal government to come to the aid of the people of ugota in Imo State.

REPORTER: The Nigerian Emergency Management Agency (NEMA), and the Red Cross who are in the locality on an assessment tour, and rescue operations warned residents to leave.

NEMA AGENT: About 60 houses have already been submerged, and we've already told these residents not to go back there. From all indications, the water has started increasing. And what I'm advising people in this Ugota is to start leaving immediately. They should start leaving to upper-land. Because this water, as you are seeing it, is already coming. Because this water, as you are seeing it, is already coming. Because the Cameroonian Government has already started releasing water from their dam.

REPORTER: Beyond the expected help from the federal government, measures must be put in place to ensure that the scourge of flooding in Ugota is controlled.

32. DELTA FLOOD (Channels TV)

PRESENTER: Floods are also being experienced in Delta State, where the government and Red Cross are battling to curb epidemic, following flood that have rendered many homes and farmlands destroyed. However, any progress made is being impeded by the reluctance of some residents to relocate to the temporary relief camp, as they want to salvage little left of their livelihood...

COMMENTATOR: Where do you go, when there's nowhere to go? This is the question residents of communities affected by floods in Delta State are asking the state government. Although there's a temporary relief camp, set up to accommodate those rendered homeless by nature, leaving their livelihood behind is not easy

VICTIM: There is no work for us, because of our farm and our other, our cassava, they are here. So, we cannot leave them like that. This is the only work we have to do here. So, that's why we are staying behind.

VICTIM 2: (Translated) It was like this in 2012. Those affected were told to write down their names. And since then, nothing has been done. My family is also affected by this year's floods. For three weeks, they have not been to school. They are managing in one of the sacks.

CHAIRMAN: Bringing them out has been a huge challenge. We were not able to, because some of them just felt o... they want to come and start using us to make money. The last time, 2012, they didn't give us what they gave to us, no money, they returned home empty handed, and all that. So they were resistant. They refuse to come. So, even when you go there, you see them hanging on top of trees... They'll just hang, the children they took them; the once that are in the water, their legs are rotten, still they refuse to come out.

NURSE: They've been infected so much with this fungi infection because of the terrain. The environment that they came from is, eh.. very very unhygienic. So, some of them were rushed here with frequent stooling and vomiting, and this fungi infection also. eh... Malaria, we've been taking care of them as per the malaria case also, and they've been responding. So, we're now appealing that if you can help or the government should help to push in drugs for us, to this place, because, actually, we are really handicap of it.

COMMENTATOR: For those whose homes fall on the ways of drainage lines, the government says demolition looms for those properties...

COMMISSIONER: It's there in the Land Use Act, you can acquire a place, the government can acquire any land, whether it's yours or not. Because the land itself is resided in the governor. It will be acquired from you. And a reasonable compensation would be paid there-of, once it is for the interest of the generality of the people...

COMMENTATOR: There is no doubt that the government is doing all it can to solve the problem the people are going through. what is most important is sincerity of purpose to achieve the desired results.

33. **FLOOD SWEEP AWAY CHILDREN (TVC)**

PRESENTER: Emergency responders are still in search of two children who were swept away in Ketu, a suburb in Lagos, after a heavy rainfall last night. Residents in the community were also appealing to the state government to complete one of its ongoing construction project to reduce the effect of floodings...

WITNESS 1: It is like around 8, and I was hearing people shouting. And looking up, I now saw that something was moving like a human being. So, I was like, what is happening? When I came down, I saw some friends and they told me that people have been swept off-shore by the current, yesterday rain was terrible...

REPORTER: Residents tell us that this is not the first time this is happening in the area. They recount the experience about an incident 8 years ago, when flood swept a body to this particular spot.

VICTIM 2: Whenever it rains, this is what we face. Even what we had to manage was even better than this. But since when they came to start all this construction, what we used to manage was demolished. And now, whenever it rains, yesterday, when I was coming home, it was above my kneel -cap; but now, this morning, it has just subsided to my ankle. So, what we just need is the support of the government.

REPORTER: Few metres to the canal, is a project-title board stating that the contractor is to build a concrete lining, an effort ongoing to assuage the pains of the people. ... A landlord here for 20 years, he says it is important the project is completed on time.

VICTIM 3: The one they are doing is smaller to the canal we have before, and really affecting everybody that is here. You understand. Bout before, when it rains, it will just cover almost all the water in this area, all the houses. Where they have stopped now, they can still correct it. it can still be corrected before they will go far. if they go far, that means we are... we are gone in this area. This area is condemn.

REPORTER: Hours after the incident, residents are still faced with other existing challenges. It is a difficult task getting out of their homes to other communities. The only way out is lined with rods and debris, swept by the flood. The washed-off debris threaten to collapse walls of different buildings. and livelihood of the residents.

Based on predictions from the Nigeria Meteorological Agency, more rains are expected this year. And that Lagos State Government has advised residents living in low-land areas to relocate, as the safety measures may not be enough to shield them from the terror of the rain.

34. **HURRICANE LAURA THREATENS THE GULF COAST (CBS)**

PRESENTER: We're gonna turn back to Hurricane Laura turning across the Gulf of Mexico, keeping up with mother nature and her wrath. the National Hurricane Centre warns that there is a significant threat of tornados, once the storm makes landfall, and then moves in-land...

METEROLOGIST: It's stronger, winds are now 125 miles per hour. Once it gets to 130 miles an hour, it becomes cat 4. And it's almost certain that that is likely to happen in the next few hours or so. I should tell the folks who are watching from this area right now that you probably have been through a lot of storms; if you've lived there for more than 20 years or 30, you've seen one after another. this is likely to be the strongest storm you have ever experienced if you're located near Corbin Park, Port Arthur, Bournmart, Lake Charles, Kansas. So, even though you've been through really bad hurricanes, this is likely to be the worse. In fact, the warning from the National Hurricane Centre, on storm surge, is 'un-survivable.' They are saying that if you're in the path of this storm surge and you do not leave, it's not going to be survivable. This is to give you an idea of how storm is becoming.

It will be a category 4 hurricane with winds over 130 winds per hour. You can kind of see the eye right there, rainfall not quite moving in yet, but some of the heavy bands about to move in. Hurricane warning is in effect, storm surge warning is in effect as well. this is the latest track from the Hurricane Centre, immediately becoming a category 4. That will happen late this afternoon, or early this evening. Look at that, winds 145 miles an hour. It's very important to know there's a big difference between storms that are weakening at landfall and storms that are strengthening. Take a storm with the same wind-speed; a storm that is strengthening is gonna produce a lot more damage because it has that upward momentum. And because this is a new storm, it's only been a hurricane for couple of days, and it's only been a strong hurricane for a couple of hours now. It is in its intensifying phase. It is very unlikely it's going to weaken much before landfall. Landfall happens before midnight, or just after that...

Devastating storm surge, devastating winds. You need to be in your safe place very very soon.

PRESENTER 2: ... Can you, perhaps, give us some insights into how climate change is playing a part in these hurricanes, and also the wild fires that we are seeing at west?

METEOROLOGIST: Yeah! So, climate change is playing a part in both of these. Climate change doesn't cause hurricanes during hurricane seasons. We'll have them anyway. Climate change doesn't cause fires. We'll have them anyway. The fires were ignited by lightning. However, climate change sets the stage... in terms of hurricanes, water temperatures are warm, at least, a couple of degrees above normal. And since 1900, water temperatures in the tropical Atlantic have gone up by 2° Fahrenheit. The bottom-line is there is more energy in the system. And energy feeds into extreme weather. So, climate change enhances, boosts, spikes these storms, makes them stronger, makes these fires worse.

... Watch the storm begin to surge, even the more by 2am. 127 per hour Cameron, 119 Port Arthur, and right in this area, in-between, that's were winds are likely to

get to 150, maybe 160 miles per hour. Very few structures can withstand that, except for really solid structures. Then the system moves North after that...