A CRITICAL DISCOURSE ANALYSIS OF HELON HABILA’S WAITING FOR AN ANGEL AND KAINÉ AGARY’S YELLOW-YELLOW

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ABSTRACT
Although cases of harassment, intimidation and victimization of human rights activists in Nigeria peaked during the military era when political commentators were incarcerated, it has remained a thorn that defies democracy to an extent and could threaten security in the land. In addition, environmental degradation coupled with lack of basic infrastructure often inflicts untold hardship on those who live in the Niger Delta region of the country. This creates tension that could have dire consequences on security. This study takes a critical look at the writings of two Nigerian novelists to describe and interpret the themes of violence, representation and environmental despoliation in Nigeria. The analytical process is deeply rooted in Critical Discourse Analysis (CDA) and Eco Linguistics. The aim is to examine those cases of power relations and the destruction of the ecosystem from the perspective of the government, multinational oil corporations and their collaborative agents. Data for the analysis were elicited from the two novels: Waiting for an Angel and Yellow Yellow. These two novels capture vividly, cases of torment, incarceration and environmental pollution especially in the oil producing region of Nigeria. The study reveals the heightened sense of insecurity in the land, prevalence of lawlessness, brutality, gas flaring and pollution in the Nigerian state. The study observes that there is need for caution on the part of government if the quest for an egalitarian society is to be achieved.

Key Words: CDA, Eco Linguistics, Helon Habila, WFAA, Kaine Agary, Yellow-Yellow.

INTRODUCTION
This paper undertakes a Critical Discourse Analysis of Helon Habila’s Waiting for an Angel and Kainé Agary’s Yellow-Yellow. The study focuses on the writers’ use of language to interrogate and facilitate a deeper understanding of how the thematic notions of insecurity and environmental degradation are achieved in their texts. Both texts critically examine the issues of security which is taken in this study to mean the state of being secured or assured of freedom from: poverty, want, harm, danger, threat, unemployment, environmental threat and job threat capable of making human beings and the environment vulnerable. Beyond security, the texts take a swipe on the level of destruction that has been done to the environment. The term environment, as used here is taken to mean everything around humanity: physical, chemical, social cultural, economic and political. The focus in this study therefore, is not to make any comparison, but to describe and interpret how ideas or strands collate to project themes or issues of insecurity and environmental degradation in the novels of these two writers.

An overview of the two novels:
Waiting for an Angel and Yellow-Yellow
Waiting for an Angel is the story of a community that persistently strives for recognition in a politically turbulent society. The people lack basic social amenities such as motorable roads, potable water, medical facility, well equipped schools etc. Despite all of these, the people are portrayed as law abiding citizens who pay taxes and levies to the government. In
an attempt to engage the government through a peaceful demonstration, they were met with a stiff opposition, armed opposition by the government leading to the loss of life and brutality, calculated to destroy the human psyche and forestall any such protest in future. *Yellow- Yellow* on the other hand tells the story of Zilayefa, a teenager of mixed (Greek and Ijaw) origin, whose mother could no longer assure her of a future in the village because of the oil spillage that had ravaged and destroyed their crops and farmlands. Laye has to leave the protective embrace of her mother and village to make a life in Port Harcourt. Her pastor gets her a place with Sisi and there she meets Lolo a young and enterprising woman who could pass as a role model for her. But Laye is overwhelmed by the good life/fortune coming her way and is also consumed with coming to terms with her born-throwaway status and her burning desire to create a father-figure to make up for her not knowing her father. She falls under the spell of the adroit elderly womanizer, Admiral whose initial interest in her is a ploy to sleep with her. By the time she finds out she is pregnant, the man supposedly responsible for the pregnancy simply gives her some money and an address for abortion. Laye decides to face the future and make something of herself.

### Theoretical framework

This study makes use of Critical Discourse Analysis (henceforth, CDA) as the theoretical framework in analysing the data elicited from the raw text. CDA is an interdisciplinary approach which focuses on how social relations, identity, knowledge and power are constructed through written or spoken text. From the foregoing and considering the fact that the data are deeply rooted in socio-political and environmental issues, Ecologistics is also subsumed into the theoretical framework. CDA brings the critical tradition in social analysis into language studies, and contributes to critical social analysis with a particular focus on discourse, and relations between discourse and other social elements (power relations, ideologies, institutions and social identities). It stems from a critical theory of language which sees the use of language as a form of social practice. All social practices are tied to specific historical contexts and are the means by which existing social relations are reproduced or contested and different interests are served.

The essence of CDA is to examine and seek an understanding of how discourse is implicated in relations of power. According to Van Dijk(1995) and as reiterated by Paltridge (2014) CDA explores the connections between the use of language and the social and political contexts in which it occurs. It also explores issues such as gender, ethnicity, cultural difference, ideology, otherness and identity and how these are constructed and reflected in a text. A critical discourse analysis may include a detailed textual analysis and move from there to an explanation and interpretation of the analysis. Myers and Klein (2011) and Stahl (2008) concur on the appeal of CDA to social issues especially where power imbalance exists among social actors. Language and communication can be used for coercion, control, discrimination and victimization. CDA is carried out in three stages or dimensions: description, interpretation and explanation (Fairclough, 2014:21). Description explores and describes the formal process of text; interpretation uncovers the relationship between text and interaction while explanation establishes the relationship between interaction and social context. Principally, the motive of CDA is to, through description, explanation and interpretation excavate and make bare what is implicit, concealed; not denotatively stated in a text. This follows Van Dijk’s (1995) assertion that “CDA specifically focuses on the strategies of manipulation, legitimization, the manufacture of consent and other discursive ways to influence the minds (and indirectly the actions) of people in the interest of the people.” What this further underscores is that CDA is interested in how writers or discourse engagers have through complicated design(s) carpentered linguistic elements and use language to
reproduce social behaviour. Such discourse contexts are impregnated with the ideology of social systems and institutions and captured within Halliday’s (1994) idea of metafunctions of language: ideational, interpersonal and textual functions.

CDA AND ECO LINGUISTICS
Eco linguistics deals with issues of environmentalism thus exposing the level of despoliation, degradation and extermination of living organisms by human beings in a bid to eke out a living. The perforation of the ozone layer by human activities is also taken into consideration when discussing issues relating to Eco linguistics. Halliday’s (1990) paper titled “New ways of meaning: A challenge to applied linguistics” provided the platform for linguists to consider the ecological context and consequences of language. Eco linguistics emerged in the 1990s as an approach to linguistic research with the aim of widening sociolinguistics to take into account not only the social context in which language is embedded, but also the ecological context. The aim was to make linguistics relevant to contemporary issues, particularly the widespread destruction of the ecosystems. Halliday (1990) cited instances of ‘economic growth’, describing how countless texts repeated daily all around the world contain a simple message: growth is good. Couto (2015) defines ecofeminism as “the study of the linguistic interactions that obtains at the social, mental and natural levels.” The term ‘Eco linguistics’ has also been used with metaphorical sense of ‘Ecology’, for example in ‘Linguistic ecology’, ‘communication ecology’ and ‘learning ecology’ in ways which do not include consideration of other species and the physical environment. In 1997, David Abram’s book, The Spell of the Sensuous: Perception and Language in a More-than-Human World, described how the wider ecology (or ‘the more than human world’) shapes language in oral cultures (Abram, 1997), helping people attune to their environment and live sustainably within it. On the other hand, writing has gradually alienated people in literate cultures from the natural world, to the extent that ‘our organic atonement to the place earth is thwarted by our ever-increasing interphases with our own signs’ (1997:267). Put differently, what we do to forestall or reduce environmental devastation is insignificant when compared to what we expend in producing academic articles and documents on the environment.

Language and ecology: An analytical approach
This process draws on a wide range of linguistic tools including Critical Discourse Analysis, Framing Theory, Cognitive Linguistics, Identity Theory, Rhetoric and Systemic Functional Grammar to reveal underlying worldviews. This form of analysis started with the application of Critical Discourse Analysis to text about the environment and environmentalism, in order to reveal hidden assumptions and messages and comment on the effectiveness of these in achieving environmental aims. It then developed to include analysis of any discourse which has potential consequences for the future of ecosystems, such as neoliberal economic discourse or discursive constructions of consumerism, gender, politics, agriculture and nature. The approach considers eight kinds of concepts: ideology, framing, metaphor, evaluation, identity, conviction, salience and erasure. Approaches such as environmental communication and Eco criticism have broadly similar aims and techniques to this form of Eco linguistics.

TEXTUAL ANALYSIS:
Socio-Political Dimension to the texts
A major theme in the novels is insecurity in the country. The Head of State tries to transit from military to civilian president and makes himself the only candidate for the five parties that are registered; and does not address the pressing need of the people, such as the fuel scarcity. Instead, he announces a curfew in the country. The military/police are on stand-by to enforce the curfew and check fuel sales at filling
stations or take to bribery to allow it to be flouted. The insecurity is evidenced in the intimidation, arrests and brutalization of the people.

On page 209(WFA) “I am not scared of Arrest” is a form of resistance from a people who are oppressed. The use of state apparatus to harass and intimidate the populace is clearly demonstrated in this statement of fact. The character here is being hounded into submission but his resilience is portrayed in the utterance. This intention is to draw attention to the fact that the journalist or political columnist in Nigerian newspapers or literary writers are not secure in the country as they are seen to scamper or scurry away to America and Europe. This is due to the fact that there is violation of fundamental human rights and lack of freedom of the press. But this particular writer referred to by the anaphoric deixis of person ‘I’ takes a bold stand and a different decision from others who had fled, evident in the verb phrase or verbal group “Not scared”. Taken separately the lexical item scared and the negator element “not” portrays it as contrast; connotatively implying that the insecurity in the country cannot force him to run away from the country. It projects identity or power difference or struggle.

REPRESENTATION
Thematic Representation of the events in the novels communicate the writers’ representations of the conditions, events, practices, individuals, and groups that are the focus of a text or talk. They are based on information selected from the texts in terms of argumentation or description or a combination of several as reflected in the data. Ultimately, authors’ choices reveal what they consider relevant to an understanding of the issues at stake, as such, they are a key to their ideological biases. Examples:

ABACHA: The Stolen Billions! On page 199 (WFA) is a representation of the regime of lootocrats who plundered the nation’s resources at the expense of the masses. It is a clear demonstration of the criminality that has bedevilled the society. This has been due to the continuous stay of the military in power thus rendering all government machineries incapable, in terms of functionality. This is an evidential foregrounding that strongly reports factuality and actively demonstrates it. The caption underscores a discourse strand of financial insecurity, capable of stimulating abject poverty. The name Abacha is associated with Nigerian mid – 1990s when General Sani Abacha was the Military Head of State. His regime was characterized by incessant killings, unlawful arrest and violation of fundamental human right. This of course led to the huge brain drain of the period. In was indeed a period in Nigeria synonymous with terror and horror. ‘The stolen billions’ is a direct-quote from a newspaper used here to portray the loots and uncontrolled minting of naira notes that the period witnessed.

“Aluta continua” (p.34 YY) is foregrounded in italics – it is a slogan or catch phrase used by people who are struggling to achieve a course or fighting against some form of societal ill, It simply means “struggle continues”. Kachifo, Odaro, Saigobe are three words with the same meaning and taken to be symbolic of Nigeria’s multicultural heritage in terms of the languages or lingua franca and spoken by the three most populous ethnic groups. The writer uses them as a metaphor to assert disunity, a factor which facilitates ethnic rivalry and aggravates insecurity in the country as each tries to claim superiority over the other or clamour for bigger share of the national cake. This of course is a twin idea as the character ends his dream or hope that one day the environmental degradation will come to an end.

Politicians/Human rights activists as metaphor
The following evidential names are metaphorically used in the text to represent different forms of threat to individual security and national security. There are Chief Moshood Abiola, Kudirat Abiola, NADECO, Ogaga,
Odia Ofeimum, Helon Habila, Afrobeat Fela, Ibrahim Badamasi Babangida, IBB, for short and (General) Sani Abacha. They are all proper nouns and function as evidential or experiential metaphors allegorically crafted to portray social situations in the 90s in Nigeria. Allegory, a symbolic fictional narrative that conveys meaning not explicitly set forth in the narrative (www. Britannica.com/art/allegory-art-and-literature); while metaphor establishes an unusual relationship between two apparently dissimilar things. This could involve describing the objects in order to foreground or draw attention to some qualities they share but which are not so obvious or encountered; it is a departure from the literal, bringing together the disparate. As such, literally it moves beyond normal use (Abrams, 1999).

Chief Moshood Abiola (p.210 WFA) is a metaphor for the historic June 12th, 1993 in Nigeria. This day was the day Nigerians voted in an election that saw Abiola winning the presidential election, at a period when Nigerians wanted to send the military back to the barracks. This was evident in the massive turn out of Nigerians to exercise their franchise, and the expectation ascaptured in the Abiola’s SDP campaign slogan or catch phrase “Hope ’93”. The overwhelming ovation was cut short on June 21, 1993 as President Ibrahim Babangida, often referred to by most Nigerians as “The evil genius” annulled the election and ordered for a fresh election. Abiola refused to go to the polls the second time. This annulment led to reactions of different forms and magnitude, some wide spread demonstrations and large scale confrontations, riot of all sorts which became a threat to national security and outright violation of fundamental human right. Soldier! (p.218WFA) is a metaphor for fear and heightened insecurity, considering the beatings, maiming and killings that characterized the time. Also, we believe that once you are beaten by a soldier your life time is shortened by a quarter or half. Alhaja Kudirat Abiola – was Moshood Abiola’s wife whose death played the loudest drum of insecurity in Nigeria as she was assassinated on June 4, 1996 because of her role in her husband’s presidential election annulment. She believed that an electoral mandate given to her husband during the June 12, 1993 democratic election could not simply be set aside. Helon Habila has used her name here to project the level of insecurity citizens of Nigeria suffer. This is because she died as a result of gunshot injuries sustained from a machine gun fire, her driver also died. The amazing part of it is that, there were no security personnel to provide security for the citizens, which is what Habila interrogates here.

**NADECO AS BASE FOR HUMAN RIGHTS STRUGGLES**

NADECO is an acronym for National Democratic Coalition formed on May 15, 1994 by a broad coalition of Nigerian Democrats, who asked the military government of General Sani Abacha to step down in favour of M. K. O. Abiola. The writer has used it here to point to agitations of Nigerians against the military over their violent response whenever the citizens clamour for their rights. This was evident in the arrest and interrogation of NADECO members over the explosion of a bomb in Ilorin the Kwara State capital on 15 May 1995. The period was also characterized by a series of bombing of military targets which NADECO was largely and widely accused of.

The use of the term NADECO is to underscore the insecurity situation(s) that characterized the period. Ogaga Ifowodo (p.214 WFA), Odia Ofeimu and Helon Habila are all writers; they metaphorize the literary creative force faction of the struggle to uproot the military and the corrupt practice of government. They also represent or point to the lack of freedom of the press. They are writers who wrote to challenge or question the activities of the military in power and were thrown into jail. They are used to portray truth or as practical evidence of insecurity; given the history of Nigeria in the 1990s.IBB and Abacha are a metaphor or allegory for terror and horror, killings which were a very big threat to security.
of citizens and the country. All these discourse fragments point to insecurity and the evisceration of confidence and peace from the citizens and the country. They are proper nouns which have meaning potentials. Afro Beat, Fela (p.212 WFA) – was a very popular Nigerian musical artist known for his Afro Beat musical style. His lyrics unendingly catalogued, chronicled and challenged the activities of the military and the civilian with them in governance. He challenged even his own blood brother who was then Minister for Health. In his songs you hear expressions like “Them kill my mama”, “soja go soja come”, “suffering and smiling”, “ITT International Thief Thief”, “VIP – vagabonds in power”, etc. Just as Ogaga, Ofeimu and Habila are metaphors for protest literary or political writing, Fela is a metaphor for protest music. (P.37 YY) Our visitors told us of a time when they fell into the hands of a crazy whitey that beat them up or pushed objects like bottles into their private parts as part of the fun. This whole sentence taken together is an allegory or metaphor for brutality and enslavement. The descriptive adjective “crazy” portrays insensibility, stupidity and insanity. It underscores class difference between the Europeans who live in Nigeria and Nigerians. It is a perpetration of colonial propensity and slavery tendencies which leave Nigerians open to attack because they are not protected, else such ‘Whiteys’ (a derogatory term for white person used by black people) are supposed to be repatriated.

THE MILITARY / ARMED FORCES AS AGENTS OF INTIMIDATION
“The bastards!” (p.213 WFA) is a phrase used as an abusive term with deep connotations in the Nigerian parlance. A bastard was taken to be one born out of wedlock, one who would be denied inheritance rights. It is therefore a derogatory term used to describe or insult one, especially a man, who has behaved very badly, or an unpleasant or despicable person(s). Such a person deserves hatred and contempt. As used in the novel, it portrays the military as a group deserving to be despised, because in their actions, they are heartless or obnoxious. They harass the citizens; threaten their security and right to life. The Nigerian armed forces were accused of being corrupt, ofdancing to the tunes of the oil barons who give them droppings from their ill gotten wealth; they act as private security details to oil companies and were used to terrorize and “sometimes kill innocent villagers who questioned the inequity of their situation – living in squalor while barrels of oil pumped out of their land provided the luxury that surrounded the oil workers and the elite of Nigeria” (p.158 YY). Wherever they were encountered, they displayed the same characteristic of disrespect for human dignity and life, use of undue brutality and refusal to reason. In Waiting for An Angel, the prison officers dehumanize the inmates by beating them up and throwing them into solitary confinement even though there were no criminal charges against many of them. Political prisoners, innocent protesters and activists like Lomba, are not spared. He was barked at(p.205 WFA). “… Lombaattempts to turn and walk away casually. “Don’t!” the man hisses”. The policemen are no better. Those asked to enforce curfew as a special task force code named Operation Sweep, in the wake of fuel crisis turned merchants of pay and carry (p. 112 YY). The name given to the group is a contradiction and a metaphor that captures corruption among the powerful. Also, there are reports of accidental discharge; ironical that those paid to protect take human life with impunity (p. 113 YY).

IDEOLOGY OF OTHERNESS
The ideology is that of class struggle between the upper class and the villagers. The Upper class or the rich are mainly government officials or contractors who have amassed money through a lot of corrupt practices or inherited money from advantaged parents. For that class, living big, going on spurious holidays, are the norm. When the poor complain about the increase in the price of bread, they worry about
the exchange rate of the dollar. It can also be said to be between an insensitive government and the people whose land is drilled for oil. This is in terms of the lopsided agreements between government and the oil companies, which make little or no provision for the environmental degradation in terms of oil spillage on land, the destruction of water sources, livelihood etc. The youth take to vandalizing pipelines and engaging in oil bunkering, while the young girls take to prostitution. For the young girls, a chance meeting with the rich is seen as the passport to the good life; an assurance of security. Emem advises Laye, “You better open your eyes. The man is loaded; he can make you very comfortable” (p. 128, YY). Much later, even though the Admiral had taken advantage of her, Laye admitted, “I was in such awe of Admiral and was taken by the fact that a man of his place in society wanted to be with me” (p. 145, YY). This in a sense is what insecurity and deprivation does; that the oppressed identifies with the one who has captured and truncated their future. It can be likened to the Stockholm syndrome. The youth similarly begin to take on the agenda of their oppressors, as they constitute the fodder for the rich, the labourers hired to sweep everywhere (p. 127 WFA) and make the politicians richer. After each communal fight, the youths always ended up at Admiral’s house. They were “...at least twenty young men milling around the house. I could see some of them were injured. Others just looked roughened up -- shirts unbuttoned, trousers dirty and just generally dishevelled”. Admiral always provided money and of course the youth went back to fight. But the fight was not against their enemy but their brothers; those who were equally disadvantaged. In a sense, the youth have internalized oppression, assumed the agenda of their oppressors as legitimate and one to aspire after. Laye also has internalized it. She wants the comfort and confidence that Admiral, Sisi and Lolo exude; those for whom business comes before their conscience (p. 137 YY). For in truth, Admiral and his cohorts in government were the ones colluding with the oil companies to steal their wealth and ... use the Nigerian armed forces as their private security details to terrorize and sometimes kill innocent villagers who questioned the inequity of their situation – living in squalor while barrels of oil pumped out of their land provided the luxury that surrounded the oil workers and the elite of Nigeria” (p. 158 YY).

ENVIRONMENTAL ISSUES IN THE TEXTS

“... the huge dark evil sun” (p.205 WFA) as found in the novel Waiting for An Angel is a personification of the sun in an unusual collocation that violates the sectional restriction rule, because the lexical item “evil” an adjective is supposed to describe a human attitude and not the sun which is not an animate object. In any case “evil sun” describes the military as harmful, morally bankrupt and cruel. (p.21, YY) “We could still see the orange sun, fading away into the sky through the layer of smoke from the gas flares in the neighbouring village”. The sun is bright and yellow from a natural perspective with its benefit to human health, but was prevented or blocked by the gas flares, which indicates devastation of the environment by the human induced natural disaster. Both the sun and the gas flares in this context are discourse strands of environment (sun positive and gas flares negative). Agary presents it as a natural phenomenon that provides some sort of succour that is being barricaded by the gas flare. But paradoxically, Habila personifies the sun and presents it as demonic. It is this quality of its being harmful that metaphorically points at the harassment the citizens suffer from the hands of the military in power. There also seems to be a correlation between maturity and suffering among the masses in Nigeria. Childhood is a season of protection and care, while growth is a harbinger of all that destroys human life. It portrays evisceration of comfort. (p.143,WFA) “Your problem is that you have been over sheltered, over protected. In Lagos, you will see what life is really like, and then you will know what is really worth, I hope”. The lexical
item “over” used adverbially in this context refers to quantity or amount and in this case excess or more than necessary. Modifying the adjective “sheltered” indicates that the character being addressed has, beyond normal, been kept away from being harmed, injured; has been protected from bad weather and more unpleasant aspects or difficulties of life. In other words, the character does not experience any form of security threat or harsh realities of life. But this idea is antithetical to the sentence that follows it, which enables us to understand the security threat and environmental degradation implied in the two sentences: “In Lagos you will see what life is really like, and then you will know what it is really worth, I hope”. It projects a comparison between life in Lagos and life in Jos. The utterance elucidates, considering the time context, the fact that Jos is metaphorically taken to represent a state of childhood, of innocence; hence it is depicted as a land with peace and security, and clement harmless weather. Lagos which is the city to which the youth migrate in search of opportunities – jobs, skills, education etc- is paradoxically presented as the place with harsh weather condition, chaos, turbulence, insecurity, clashes and killings emanating from the annulment of the June 12, 1993 election. In a sense, then, the situation is hopeless and insecurity could be said to have assumed a national proportion. This is reiterated on page 143(WFA), “It was in the news – a bus was stopped by the anti-Abacha people and anyone who couldn’t speak Yoruba was slaughtered in cold blood. Northerners are leaving the South. They will kill him there”. “They are rioting and killing people on the street there.”The lexical item ‘slaughtered’ is a verb that portrays violent killings. The lexical item ‘kill’ is a verb which refers to taking or ending life or to cause someone to die. Rioting points to violent protest in public places, which in most cases can include destruction and damage of property, and cause a breakdown of law and order. So the writer has used this form of discourse to establish that there is insecurity. On page 126 (WFA) a character ‘Brother’ in a conversation with Kelasays:’I sure say you don miss the cold eh? Here na so so heat full everywhere. Heat and soja. If the heat no kill you soja go harass you. “Here” is an anaphoric reference to Lagos.“So so” is an intensifier in the context of the Nigerian pidgin or colloquial English which is used to portray the excess of harsh weather and insecurity.“If heat no kill you, soja go harass you”, implies extreme lack of security and unproductive nature or situation in Lagos. That everything is life and security threatening. The insecurity pulsates in the Niger Delta also,p.34 (YY) “It was the year after the government hanged Ken Saro-Wiwa, along with nine other Ogonis, for inciting an insurrection, which led to the death of four elders in Ogoniland. Insecurity is so pervasive and no sector is spared.p.32 (YY) “After four years in the University, which were peppered with teachers’ strikes, students demonstrations and shut downs, these students emerged with Bachelor’s degree that they will use only for the one year National Youth Service Corps”. The lexical items strikes, demonstrations, and shut downs are reiterations of protest or objection especially by a group, expressing disapproval or opposition. Nigeria has over forty government owned universities across the country. As such the litany of woes above applies to all potential graduates; a teeming number of youth that are unlikely to be gainfully employed. That implies insecurity.Insecurity also looms with the repression of the press:“You can’t write with chains on your hands.”.p.193 (WFA). The word ‘chains’ is an instrument of slavery used in this context to emphasize the deprivation of the freedom of the press. This is a pointer to the press censorship as evident in the letter bomb that killed Dele Giwa and the arrest of some journalists and editors. The lexical items: bomb, arrest, war, gun, chain, riffle, handcuffs, gun-toting soldiers, stolen, shutdown, demonstrations, strikes, constitute a semantic field of insecurity or fragments of a discourse strand of insecurity. p.32 (YY) “The number of years you spend (in the university) depends on...
the consistency of staff salaries, political stability and students’ conflict”. In other words, you only know when you matriculate, but not when you’ll graduate. It is a simple sentence that possesses the communicative act potential of stating – it is an allusion to consistent inconsistencies that further point to insecurity. This is worsened by the economic and business posture of the government, which directly encourages environmental destruction. p.22 (YY) “They were interested in logging timber from the forest in our village and wanted to discuss that possibility with the Amananaowei”. This sentence is a compound sentence. The lexical term ‘logging’ is a verb in progressive form and is synonymous with cutting down or felling a tree. The writer tries to explain that our fellow citizens and leaders provide foreigners the opportunity to destroy our natural resources for the purpose of their personal financial aggrandizement. In any case, the sentence is a metaphor for deforestation and the attendant problems associated with it. This is a pointer to degradation of the environment. p.27 (YY) “We listened to the river, the trees, the birds and to each other breathing and we talked about the river, the trees, the land and all that came with it”. The verb ‘listened’ is an intransitive verb which means to pay attention to someone or something. The writer reminisces on the idyllic village environment and connotatively calls on Nigerians to listen to their environmental cry and protect it from invaders. In fact, the past tense form of the verb is a signification that the comfort was indeed a thing of the past. On page 39 (YY) “The water that flowed with streaks of blue, purple, and red as drops of oil escape from pipe line, that moved the wealth from beneath my land into the pockets of selected few who ruled Nigeria…”p.128 (WFA) “The beach” which Joshua likens to that in America, is the place he visits when overburdened by the heat and stench of Poverty Street. The beach is as cool and comfortable as America but the heat is Nigeria. Surprisingly and coincidentally too, Habila uses the beach to show that there is a place where one can find peace and calm, in the harsh city of Lagos, while Agary in her village in Rivers/Bayelsa uses the river to show that there is a place where one can go and have peace and calm and relax oneself. These ideas capture the degradation of Nigeria’s natural environment through pollution, waste dumps, poor sanitation, oil spillages, ruptured gasoline pipelines, deforestation and other environmental degradation factors. The phrase on page 126 (WFA) “Pungent alien environment” is descriptive in function, pointing to the
environment of Poverty Street. The phrase evokes the stench from garbage decadence. The stench is a pointer to air pollution which makes the environment or surrounding completely uninhabitable. Such a sight can only exist where an irresponsible government rules. It also signifies a total disregard of the health risks it poses.

This idea is plainly underscored in Nigerian Pidgin of p.127 (WFA) as a disabled character “Brother” states that “I go hire labourers to sweep everywhere, till everything go de shine like glass”. This code choice portrays a class distinction of citizens as well as lack of provision of basic education. It also serves as a sarcastic indictment of the military government on how they ought to keep the environment. The lexical item ‘hire’ denotes employment. ‘I go hire labourers…. The anaphoric reference, the first person subjective case personal pronoun is employed as an allusion to the government, informing them that it is the place of the government to take responsibility of safeguarding the environment and the citizens. p.27 (YY) “… he and Tarilabo had planned to go out and survey the potentials of the area in which they were interested in. The lexical item ‘potentials’ is indicative of the very many benefits of the trees to be felled and presents a picture of how Europeans/foreigners come to harness our natural resources for their own gain. The linguistic element ‘area’ is a noun. It is used to capture the vastness of the forest that the timber dealers are willing to destroy. Basically, it refers to the arrangement the timber dealers have made to massively devastate a large portion of the forest.

P.39(YY) “Farming and fishing the occupations that had sustained my mother, her mother and her mother’s mother no longer provided gain”. The linguistic element or lexical item ‘occupations’ refers contextually to the practical skills possessed and displayed or practiced by three generations. This was no longer available because of oil spillage. The expression amplifies the level of environmental devastation occasioned by contamination of the rivers making it toxic and destroying all aquatic life. The consequence is job, food and water insecurity, a complete evisceration of survival content for the people. In a series of clausal repetitions, Agary evokes a compelling picture of the drastic changes environmental degradation had foisted on their family life: “Those were the days when boys carved out decorative paddles that carried the legend of the Ijaws in every curve. Those were the days when the Ijaw women could ignore the nature of the Ijaw man because she had the means of earning a living and providing the needs of her children. Those were the days when the Ijaw woman cooked fresh pot of soup every day because the rivers were fully stocked with fish. “Those were the days” (p.39–40, YY). This phrase sets up a rhythmical quality of a parallel construction, drawing attention to that which no longer is. It is used here to emphasize the fact that in time past nature was of great providence, and everybody had a fair chance of survival; nobody worried about anything or depended on anyone. Each was capable of providing for self. This though was before the environment; farmlands and rivers were devastated by the activities of oil companies. With degradation, their means of survival were shattered, their hopes were dashed, their peace and confidence removed and all they had left were financial, physical and psychological poverty. “Those” is fronted or thematized. The intention points at the removal or destruction of (natural) source of survival and the depletive growth. And we find that “women rowed their canoes farther and farther away to find land for farming” (YY 39). Yet women are meant to be protected but now they take on masculine tasks. It’s also a pointer at the insecurity since the men have migrated to the cities for survival; the women now have no choice but to work round the clock. “Women” here is also an allusion to the land for in literary works, the earth/land is always regarded as female, as mother earth. The environmental degradation as presented in Helon Habila’s Waiting for an Angel is decadence or devastation brought about by accumulated
debris, which dissolves tar, causes pot holes, erodes soil surface and establishes gullies. In other words, the degradation points at the physical environment of human surroundings, occasioned by huge pile of debris and unkempt gutters which degenerates to health-hazardous pungent odours. The environmental degradation context in Kaine Agary’s Yellow Yellow is projected through eco-linguistic consciousness of deforestation, spillages, devastation of farmlands, aquatic contamination and gas flaring. Both Habila and Agary use language to portray the military regimes as displaying dominant ideologies.

CONCLUSION
Helen Habila and Kaine Agary have deployed linguistic and extra-linguistic devices to portray issues of insecurity and environmental degradation in their novels Waiting for an Angel and Yellow Yellow. These features have been identified and explained within CDA and eco-linguistics frameworks by focusing on representation, metaphor and environmental issues to reveal the ideologies that informed their texts. Metaphor differentiates power and solidarity, and gives an insight into the ideologies of the powerful as against those of the common masses. Representation foregrounds the issue of insecurity as a major thematic concern in Waiting for an Angel, while the extent of environmental degradation and insecurity in the country were uncovered through the application of eco-linguistics. As revealed in the texts, insecurity remains a burning issue, just as the effects of environmental degradation threaten to annihilate whole communities. Given the economic insecurity that these create, the spiralling effect is youth restiveness which takes various forms such as prostitution, migration, militancy, oil bunkering and various criminal activities. There is a need for concerted and multidisciplinary approach to save the nation from the twin issues of insecurity and environmental degradation to avert the looming possibility of systemic failure and collapse of institutional processes which could result in the disintegration of the country.

REFERENCES