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Ayo Osisanwo & Victor Adedayo

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RESEARCH ARTICLE



Impoliteness and the artefacts of satirical discourse in Pius Adesanmi's *Naija No Dey Carry Last*

Ayo Osisanwo^a and Victor Adedayo^b

^aDepartment of English, University of Ibadan, Ibadan, Nigeria; ^bDepartment of English, Oklahoma State University, Stillwater, Oklahoma

ABSTRACT

Within the Nigerian socio-political space, satire has been the melting pot of socio-political criticisms. Previous related studies have interrogated satire as manifested in different genres of literature. However, there is a dearth of studies on the manifestation of satire in essay-oriented expressions, especially from a discourse-pragmatics outlook. This study, therefore, explores impoliteness strategies in Nigerian satirical discourse. With data retrieved from Pius Adesanmi's *Naija No Dey Carry Last*, the study is guided by Culpeper's taxonomy of impoliteness to analyse satirical commentaries from the text. Findings revealed that Adesanmi deploys different discursive strategies to communicate impoliteness. Four impoliteness strategies were realised through eight discursive strategies. These strategies are metaphorisation, negativisation, animated dialogue, animated biblical narrative, patronisation, insincere appellation, inappropriate identification, and deresponsibilisation. These strategies foreground impoliteness within the larger discourse of satire.

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Artefacts; discursive strategies; impoliteness; Pius Adesanmi; satire

1. Introduction

Satire serves as a medium of checkmating excesses, criticizing the weaknesses, and arousing the consciousness of people to the ills and inadequacies of society and its agents. Vaughan (1985, p. 208) defines satire as 'a mode of writing that utilises wit and humour to criticise or ridicule human institutions and behaviour with the view of correction and improvement', thereby situating it within the framework of humorous discourse. Within the Nigerian socio-political context, satire emerges not as a luxury but as a necessity. As corruption, economic mismanagement, tribalism, and democratic backsliding permeate the Nigerian state, satire becomes a tool of resistance and advocacy. The aim of satire is not relegated to the elicitation of laughter alone, but the need to inspire and institute reforms.

Satire often involves the strategic violation of politeness norms to enhance its critical edge. Impoliteness, in this context, is not merely rudeness or aggression, it is a deliberate communicative strategy. Beebe (1995) conceptualizes impoliteness as the excessive or insufficient presence of politeness, encompassing discursive features