

Flaming In Language Use On Selected Cross Dressers Blog: A Critical Discourse Approach

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Abstract

Language and society is symbiotically interrelated in that language defines a society and the society in turn determines the acceptable use of language by individuals be it spoken or written form which comprise comments on social media network. Comments from Nigerian Cross-Dressers blog generally is predisposed by individual's idiosyncratic attitudes, personal biases, myopic point of elevation and general world view. These individualistic tendencies sometimes give rise to language flaming which has proven to be a tool of attack and domination among internet language users. Using Van Dijk's (1999) Critical Discourse Analysis (CDA) and Dell Hyme's SPEAKING acronym model as frame work, the paper carried out a descriptive analysis of 250 comments purposefully selected from the Instagram platforms of; Denrele Edun, Bobrisky, Jay Boogie and James Brown. Findings showed that the posts made by Denrele Edun, Bobrisky, Jay Boogie and James Brown and the analyzed corresponding comments reflected high tendency of hate speech, trolling, abuse, threat to life, body shaming and insult. The study therefore recommended that metaphorical depiction of unruly dressing, too much makeovers and luxury display should be discouraged among the cross dressers. Also, standard and formal use of Language across the social media should be implemented.

Keywords: Critical Discourse analysis, Trolling, Cross-Dressers, Blogs, Social Media

INTRODUCTION

Discourse usually starts in a rational manner where people express their viewpoints and divergent opinions which sometimes result in a polarized opinions among different audience segments, this also include online discourses. The different opinions sometimes result in hot exchange of words, hostile messages and uncivil behaviours. This gives opportunity to the strata of online users whose intent is to indulge in flaming and distraction of the normal mode of discussion that grossly violates the ethics of online discourse. Although, various works have been done on Critical Discourse Analysis, and ethnography of SPEAKING acronym with focus on how language is used to illustrate power and ideologies in the society; this study however, ex-rayed the controlling will and use of language by commenters on the blogs of four most prominent cross dressers in Nigeria- Denrele Edun, Bobrisky, Jay Boogie and James Brown. The study is with special focus on how language was portrayed as a weapon of attack in different context of their online transactions. The analysed data underscored the prevalence of language flaming in the selected Cross Dressers Blogs

Language

Language is defined as a set of signs (Kracht, 2008). Henslin (2003) defines language as the symbols that can be joined together in different ways to communicate the abstract thoughts and intents of the speaker. Similarly, Okata (2016) states that language is a vehicle that

transports feelings, thoughts, emotions and ideas from one entity to another for the purpose of communication. These definitions show that language is a body of symbols used in the expression and communication of thoughts be it verbal or nonverbal.

Critical Discourse Analysis (CDA)

Numerous researchers active in the field of discourse have advanced divergent yet entwined definitions for the concept of discourse. Gee (2014) opined that when we study Discourse analysis, we study not only the language-in-use, but actual utterances or sentences in speech or writing in specific context of speaking and hearing or writing and reading. Thus the aim of discourse analysis is to reveal the ontological and epistemological premises which are entrenched in language, and which allows a statement to be understood as rational or interpreted as meaningful. Okata (2020). Positing from the standpoint of the foundation of the concept of Critical Discourse Analysis, Blommaert and Bulcaen (2000) asserted that it was developed in the late 1980s as a pragmatic development in European discourse studies directed by a number of scholars notable among them is Norman Fairclough. They opined that it is rooted in critical theory of language, which sees the use of language as a form of social practice. In contemporary times, as stated by Wodak (2002), Critical Discourse Analysis is used to refer more precisely to the critical linguistic approach adopted by scholars who find the larger discursive unit of text to be the basic unit of communicating ideas. Therefore, Critical Discourse Analysis has been used to examine any form of communication that may be used to manipulate the impression given to the reader. Being a modern approach to the study of language and discourse in societal institutions, Critical Discourse Analysis focuses on how social relations, identity, knowledge and power are crafted through the use of language.

Van Dijk's (1999) Critical Discourse Analysis (CDA) model of analysis which premises that all discourse analysis, whether critical or conventional, is linguistic research that is primarily motivated by meaning and language power. Role relationships among discourse participants are referred to by the interpersonal meta-function. It means that interlocutors assign discourse roles to one another in the same way that they accept roles from one another (Halliday and Hassan, 1976). It echoes Brown and Yule's (2018) identification of language's interactional function. Declarative, interrogatives, imperatives, promises, passives, and actives, among other sentences, are produced by the ideational and interpersonal meta-functions and can contain alpha and/or beta clauses. So, how do you spot a statement that serves an ideational or interpersonal purpose? Sentences that perform interpersonal functions are paired with interpersonal markers like oh! hi! hello, and/or general pleasantries that signal interlocutors' intimacy.

On the other hand, those that fulfill ideational functions do not contain any of the above discourse components. They merely state, question, instruct, promise, invite, or actualize other specific acts that embody the speaker's experience. The ideational and interpersonal components of the theory are complemented by the textual metafunction. It emphasizes language's text-forming potential (Halliday and Hassan, 1985). In other words, it implies that language may be used to build writings that must have relevant, cohesive, and intertextuality features. The multidimensional connection made with language must address specific subject matter, relate to the context of the situation, and connect to other (preceding and following) texts. The link is the context of the situation, which could be physical, psychological, socio-cultural, or socio-political. The discovery justifies the use of both as theoretical frameworks for this research, especially as the former (Van djiks CDA) aided in the formation of the later (Dell Hyme's SPEAKING acronym) Theory.

Ethnography of Communication

The second theory that was adopted is Ethnography of Communication by Dell Hymes. Dell Hymes and John Gumperz, together with their students, propounded the “ethnography of speaking” which eventually metamorphosed into the “ethnography of communication. Language helps to create and maintain social reality, along with other cultural behaviours and Ethnography of Communication is one method for investigating the laws, cultural customs, and values connected to language use in a given society. In a paper he released in 1962, Hymes made the case for a brand-new field of study in linguistics; one that looked at language not just as a formal grammar system but also as something that is culturally formed in the circumstances of social life (Carbaugh, 2007). The major focus of this theory is to find out how a speaker can use language appropriately in a particular speech community. The speech community where language is being used and communicative competence are important to the concept of Linguistic Ethnography. It is not enough to know a language; one must also know how to use it appropriately in each social context (Nasirzadeh, 2015).

The words "ethnography" and "communication" are combined to form the phrase "ethnography of communication." Greek words ethnos (people/folk) and grapho (writing) are the roots of ethnography (to write). It is a description of peoples' and civilizations' traditions from a scientific perspective. It can also be characterized as a qualitative research technique and end result with a cultural interpretive focus. (Okoye, 2012). Basically, the theory combined the description of culture with the analysis of language (Keating, 2001). The theory is based on the premise that language is inseparable from culture and therefore, a proper understanding of culture will bring about a thorough understanding of language. This is because language is said to be a behaviour guided by rules. These rules come in many varieties and vary from one town to the next. “Rules of speaking are the ways in which speakers’ associate particular modes of speaking, topics or message forms, with particular settings and activities. The concern is, first of all, with the attitudes and knowledge of the members of the community, as manifest in contrasts in native terminologies and conduct” (Hymes, 1972, p. 36). According to Oyedokun (2019), the theory Ethnography of Communication, proposed by Dell Hymes, emphasizes on the sociocultural context of speech. It is concerned with the ways in which language is used in different groups, institutions, communities and societies. It gives an explanation for both verbal and non-verbal interactions and interprets mutually-intelligible social activities and acts.

Hymes (1972) proposed a framework that catered on all forms of communication in different contexts and introduced the mnemonic of SPEAKING which stands for:

S – Setting and Scene

P - Participants

E - Ends

A - Acts sequence

K - Key

I - Instrumentalities

N – Norms of interaction

G - Genre

A thorough knowledge of SPEAKING will help to analyze any communicative situation. A communicative situation refers to the different contexts where communication takes place (Widiastuti, Gunawan & Sari, 2020). The different components of SPEAKING acronym are:

Setting and Scene: Setting (S). This refers to the place or physical environment where communication takes place while scene stands for “the abstract psychological setting” (Korada & Prayaga, 2017). It's crucial to consider the speech's context and scene (S). The time and location of speech, or the actual physical surroundings in which it occurs.

Participants (P). This refers to the interlocutors in a speech event. It encapsulates the people involved in a conversation like sender-receiver. The hearer(s) may be physically present or not (Korada & Prayaga, 2017). Participants (P) include various speaker-listener, addressor-addressee, and sender-receiver combinations. They typically play certain socially defined roles. A two-person conversation involves a speaker and a listener whose roles may interchange (Wardough & Fuller, 2015).

Ends (E). This refers to the goals and objectives of the participants (Korada & Prayaga, 2017). Ends are the conventionally recognized and expected outcomes of an exchange, as well as the personal goals that participants seek to achieve on specific occasions. Wardough & Fuller, 2015).

Act Sequence: Act (A). This refers to the content of the communication event. It refers to how words are used in a particular context. For example, colloquial expressions are not allowed in the court room (Korada & Prayaga, 2017). Act sequence refers to the particular words used, how they are utilized, and how what is said relates to the actual matter at hand. It also refers to the actual form and content of what is spoken (Wardough & Fuller, 2015).

Key (K): This stands for the tone with which something is said because the tone or the intonation used reveals the intentions of the person speaking (Korada & Prayaga, 2017). The fifth term, key describes the manner, tone, or attitude in which a specific message is delivered: jocular, serious, exact, pedantic, mocking, sardonic, pompous, etc. Some behavioural gestures, postures, and even deportments can serve as nonverbal cues to the key. Listeners are prone to focus more on the key than the actual content when there is a mismatch between what someone is saying and the key they are using, for example, on the ceremony's symbolism rather than the ritual itself (Wardough & Fuller, 2015).

Instrumentalities (I). This stands for the channel or medium of communication. It could be oral or written. It also entails the language variety used (Korada & Prayaga, 2017). The term "instrumentalities" refers to the actual speech forms used, such as the language, dialect, code, or register that is used, as well as the choice of channel, such as oral, written, signed, or telegraphic. In the course of a single, lengthy verbal encounter, you might use a variety of instrumentalities, such as reading something, telling a joke from your hometown, quoting Shakespeare or using a foreign expression (Wardough & Fuller, 2015).

Norms (N). This refers to the Interaction and Interpretation. The norms, practices and traditions of the society where communication takes place. This reflects heavily on the way body postures and movements are interpreted, greetings and hugs. These norms can even be great indicators of where a speaker's background or identity (Korada & Prayaga, 2017). Norms of interaction and interpretation refers to the particular characteristics and actions associated with speaking as well as how these may be perceived by a person who does not share them (e.g., loudness, silence, gaze return, and so on).

Genre (G). This stands for the different types of utterance available like poems, prose, prayer, sermons, and so on (Korada & Prayaga, 2017). Genre refers to clearly demarcated types of utterance; such things as poems, proverbs, riddles, sermons, prayers, lectures, and editorials. These are all marked in specific ways in contrast to casual speech. Of course, in the middle of a prayer, a casual aside would be marked too. While particular genres seem more appropriate on certain occasions than on others, for example, sermons inserted into church services, they can be independent: we can ask someone to stop 'sermonizing'; that is, we can recognize a genre of sermons when an instance of it, or something closely resembling an instance, occurs outside its usual setting (Wardaugh & Fuller, 2015).

The SPEAKING model proposed by Dell Hymes can be applied to different speech events. The elements in this model are not independent of each other. They are all used in the analysis of any communicative event (Korada & Prayaga, 2017). In fact, in the study and analysis of advertisements, the ethnography of communication plays a major role (Dada, 2010).

The Cross-Dressers

Denrele Edun

Denrele Oluwafemi Edun, also known as Adenrele, is a Nigerian television host who has received numerous awards. He was born on June 3, 1981. The Best TV Personality in 2011, Dynamix Award for Best Youth TV Personality 2006/2007/2008, and The Future Award for Best Producer 2007 are just a few of the many awards the award-winning TV personality has received. Denrele is the son of a Yoruba father and an Indian-Mauritian mother and was born in Hamburg, Germany. He has two sisters and is the only son in the family. He was born in Germany and moved to Nigeria at the age of five, where he studied at St Gregory's College in Ikoyi and the University of Lagos. He was the lead dancer and choreographer for "The Iroko Band," which was handled by filmmaker Dr Ola Balogun, and later worked as a backup dancer for LexyDoo, Ruggedman, Jazzman Olofin, 2Shotz and Lady Di.

Bobrisky

Bobrisky is a transgender and LGBT personality from Nigeria. Bobrisky is also well-known for his social media accounts on Snapchat and Instagram. Bobrisky, who was born Okuneye Idris Olarenwaju in 1991, received her secondary school education at both King's College, Lagos, and Okota High School, Lagos, and went on to study and graduate with a BSc in Accounting from the University of Lagos (UNILAG) in Nigeria.

After receiving multiple misgendered remarks on her Instagram profile in May 2019, Bobrisky stated that his pronouns are "she" and "her." He has a reputation for being exceedingly contentious on social media for not complying with Nigeria's ultra-conservative standards. Bobrisky has a huge social media following. He was able to drive attention to his Snapchat account by claiming to have a partner who is presumed to be of masculine gender, despite Nigerian legislation prohibiting same-sex relationships and punishing offenders with up to 14 years in prison. He debuted a new physical appearance on July 8, 2021, after getting surgery to become more feminine.

James Brown

James Obialor (born February 22, 1999), better known by his stage name James Brown, is a Nigerian online personality, dancer, and cross dresser who rose to prominence in 2018 after a viral video in which he declared "They didn't catch me" during police detention. They were jailed for allegedly being gay, along with 46 others, and spent a month at the Ikoyi Correctional

Facility. A judge later rejected the lawsuit against them. After a catchphrase he used to contact his fans on social media, James Brown released a track named "Hey Dulings" in 2021. James Brown stated that he was HIV-positive from birth.

Jay Boogie

Anthony Daniel popularly known as **Jay Boogie** is a Nigerian entrepreneur, social media personality, and brand influencer. He was born on the 26th of June, 1998, and hails from Port Harcourt, River state, Nigeria. The Cross-dresser came to the limelight in the year 2020 and has ever since been trending on all popular social platforms. **Jay Boogie** started his education at the Methodist Comprehensive High School Port Harcourt, Rivers State, Nigeria. He is super endowed with a feminine body shape and his feminine facial looks. Which has led to many people declaring him gay.

Jay Boogie revealed that he is a very good dancer and also a fashion model. His behaviour towards the masculine and feminine gender is also one of the major reasons people think of him as gay, while some still remain adamant that he is not gay but he is making use of his talent to sell more of his fashion products.

Language Use on the Internet

Broadly, the internet evolution is grouped into four, Web 1.0, Web 2.0, Web 3.0 and Web 4.0 (Crystal, 2015). These terms are used to denote the specific features that are evident on different webpages/ websites. Web 1.0, the oldest in the series, allows for only reader content on the Internet, and Internet pages are quite static. Subsequent developments however, which gave rise to Web 2.0, Web 3.0 and Web 4.0, allow for user-generated content, better interactivity, flexibility, dynamicity, and sophistication on Internet pages. The Internet, referred to as the information superhighway or more popularly, 'cyberspace', represents a world of abundant information. In fact, many scholars such as (Dede, 2008; Goldman, 2008; Graham, 2009; and Posner, 2005) have made remarkable submissions on the epistemological nature of the Internet. Due to its diversified nature, one that has been likened to a combination of the technologies of television, telephone and even publishing, its emergence in the 1960s was largely perceived as a revolution, especially since the fusion of technologies exist in a digital form. When the Internet revolution began, it was viewed only as a technological creation.

However, since the mid-nineties, there has been a shift in perspectives, as the Internet is now being perceived as a social creation; that is, it is more closely linked to the society, most especially in relation to people and the purposes which it serves (Crystal, 2018; Naughton, 2009). This perspective, consequentially, has given rise to researches on language use on the Internet since language is integral to the human society. Undoubtedly, language exists on the Internet, and its use is purposeful as humans use language to mean, act or react. Hence, language is not only representative, it can also be used to perform actions. Language use on the Internet or online discourse is described by a number of terms in literature such as electronic discourse (Davis & Brewer, 2017), Computer-Mediated Discourse (CMD) (Herring, 2018), technologically-mediated discourse (Thurlow, 2018) and electronically-mediated communication (Baron, 2008).

Interactions via the Internet are broadly categorised as either synchronous and, or asynchronous. In a synchronous situation, participants engage in a conversation in real time, as in face-to-face human communication. However, asynchronous communication does not

necessarily take place in real-time as participants may join an on-going conversation, even at a later time.

Language use on the Internet (i.e. online discourse) is noticeably different from other forms of human communication. It is considerably influenced by the electronic, global and interactive nature of the Internet. This influence ranges from character-limit or space constraints, to linguistic productivity and innovation, manifested especially in language forms used by 'netizens' (Crystal, 2018). Hence, it is not uncommon to find the use of abbreviations, words with omitted letters, logograms, nonstandard forms, and typing errors in online discourse (Crystal, 2015). Because of its distinct form, terms such as 'written speech', 'cyberspeak' and 'netspeak' are used to describe language style on the Internet (Crystal, 2018; Elmer-Dewitt, 2014; Ihnatko, 2017).

Crystal (2018; 2015) explains that cyberspeak and netspeak describe the stylistic affinity online discourse has with written and spoken language, since Internet language lies within a spectrum of both writing and speech. He explains that online discourse comprises written texts which exhibit the general properties of written language produced in electronic forms on the one hand, and interactivity which demonstrates features of conversation and, or, speech, such as turntaking, on the other hand (in chatrooms, discussion forums, and instant messaging).

In addition, at the syntactic and graphological levels, there are attempts to simulate conversations through loose sentence constructs, and other paralinguistic devices which include exaggerated use of punctuation marks, such as multiple exclamation marks for emphasis and capital letters to indicate suprasegmentals. Indeed, Internet language has its unique novelties that mark it as distinct form of writing. Hence, it may be regarded as "new species of communication" (Crystal, 2018), "a third medium of language", "an emerging language centaur" (Baron, 2014) which surpasses mainstream textual dissemination as it embodies fluidity, simultaneity, nondegradability and intertextual permeability (Deegan, 2014).

Flaming

According to third-wave researchers like Lange (2016), the term "flaming" is "exhaustively oversaturated," and the solution to the argument lies "not in finding a more specific definition for flaming," but in "extinguishing the term 'flaming' itself." Even though constructing a systematic and perfect approach for defining and identifying what comprises (or does not constitute) a "real flame" (O'Sullivan and Flanagin 2018) is impossible, a more anthropological, less taxonomical approach to online antagonism could provide a more practical and relevant understanding of how computer mediated communication (CMC) participants keep, challenge, and negotiate cultural norms that are constantly influx and potentially at odds, both "into and out of existence" (Lange 2016).

METHODOLOGY

The paper analysed language flaming on social media using Cross Dressers as case study. This is because discourse is a linguistic resource that is significantly influenced by social practices and ideological perspectives. The paper comprises all the instagram activities of Cross Dressers in Nigeria on social media between January and June 2022.

Using the purposive sampling technique, comments from; Denrele, Bobrisky, James Brown, and Jay Boogie's blog were selected for analysis. The reason for the selection premised on the fact that the four are the most popularly recognized Cross Dressers in Nigeria. A total of one thousand, one hundred and seventy-two (1172) lexical and structural data (comments and posts) contents were collated from their posts and using purposive sampling technique, two hundred and fifty (250) comments were selected and analysed using Van Dijk's Critical Discourse Analysis (CDA) and Dell Hymes SPEAKING acronym models. The data for analysis was retrieved from one of the most popularly used social media platform- *Instagram*. Data collected from this social media platform represent actual posts made by the social media viewers, and are regarded as authentic netizens' interactions. This covered the morphological, lexical, syntactic, rhetorical and semantic levels of Van Dijk's (1999) CDA model as well as the Ethnography of communication.

ANALYSIS

James Brown Instagram Comment

“Learn from princess of _____”

This post was shared on Instagram page by James brown with social media name (wfjamesbrown). The page itself has over 68000 likes and describes itself as socialite and brand influencer. At the time of the analysis the post had 68000 likes, and 1313 comments.

James brown is a Nigerian cross-dresser who recently travelled to London for the first time. James brown was expressing how he was feeling on arrival to London and was displaying different dance move to entertain fans with the caption “Learn from princess of _____”

Below are the analysis of comments that used language flaming and the underlying meaning interpretations.

Saymanofficial : Go shave your irugbon James.

The commenter is body shaming James brown about his over grown beard.

blackboy_trends : James brown no normal I swear.

The commenter is insulting James brown, regarding him as an insane person for the act he displayed.

imole_ayo_x : Shengbo Oolobuku oloshi.

The commenter made the comment in Yoruba language calling James brown a useless prostitute.

Jamesomatiga : Nawao so you still carry this your shoe to UK mamito. This shoe Don suffer. Here the commenter is mocking James brown about his familiar shoes.

munyahhhh :Which Punani you dey craze.

The commenter here is insulting James brown in Pidgin English, regarding him as an insane person because of the act he displayed.

okuko_igbo1 : James your head done scatter I hope say you never smoke pass yourself.

The commenter here is referring to James brown as an insane person who has smoked more than he can take.

lite.peace : James how you want take dey package your fake Instagram life style nah for London who go dey give you hair and free makeup how you want take dey afford photoshot and transportation money for location' abroad no easy as we dey think am'

The commenter here is accusing James brown for living a fake life on social media.

A cursory look at comments above showed that the pattern of language flaming on James Brown is body shaming, insulting and tagging of bad names. Generally, cross-dresser exhibited a metaphorical depiction of unruly dressing, too much makeovers and luxury display.

Instagram comment analysis for Bobrisky

“When ur val gift comes in hard currency”

This post was shared on Instagram page by Okuneye Idris Olarenwaju with social media name (Bobrisky). The post itself has over 47221 likes. He describes himself as a socialite and brand influencer. At the time of the analysis the post had 47221 likes, and 1123 comments.

Bobrisky, a Nigerian cross-dresser who recently displayed bundle of dollars on social media claiming he got it as Valentine gift with the caption “When your val gift comes in hard currency”

The following are the comments with language flaming:

official_larrymille: Na lie go kee you, wey your fixed nail? You don screen record someone else, Oya continue

Commenter here is referring to Bobrisky as a liar and parading dollars that does not belong to him.

Viveeygal: Hmm Bob stop the lies please If na you get money Bob way we know must show face (person way nearly put Naira inside him food) plus the hand holding that dollars isn't yours make una help me check abi na my eye

The commenter is referring to Bobrisky as a liar and a cheap pretender.

lusinesillah4: James brown is in UK living his best life you here in Nigeria bragging with a borrow money.

The commenter is comparing James brown fun trip to Bobrisky that is showcasing someone else dollar.

Idmaney: U can't shame the shameless

Bobrisky is here being referred to as a shameless person that cannot be body shamed.

boots.and.more: This your wig fit wash back of pot Thank God for your life

it can be seen that the commenter is body shaming Bobrisky and mocking him about his wig.

asia.big_son: And you are fucking proud on how it's going? U need rehabilitation

Note, the commenter is advising Bobrisky for rehabilitation as needs a check on his mental state.

Kaffyempire: Oga commot makeup and filtter before we judge fake life everywhere smh

The commenter here is accusing Bobrisky to be living a fake life on make ups.

da_preacherson This your cloth suppose dey museum

Here the commenter is mocking Bobrisky about his dress code. Stating that it should be placed in museum.

The comments above showed that the pattern of language flaming on Bobrisky is body shaming, hate speech, trolling, insulting and tagging of bad names. The cross-dresser exhibited a metaphorical depiction of unruly dressing, too much makeovers, fake life, display of nudity and unnecessary display of luxury.

Instagram comment analysis for Jay Boogie

“When I asked the lord to order my steppings it included your necks. The aura i exude is one that attracts greatness.”

This post was shared on Instagram page by Daniel Anthony with social media name (Jay boogie).

The post itself has over 5629 likes and describes itself as fashion model. At the time of the analysis the post had 528 comments.

Jay Boogie, a Nigerian cross-dresser who recently displayed her partial nudity on social media with the caption **“When I asked the lord to order my steppings it included your necks. The aura I exude is one that attracts greatness.”**

Below are the comments with language flaming:

debbisses: u look like underworld cartoon

The commenter here is calling Jay Boogie a cartoon character because of his looks.

Igwe Ngozichukwu: U look mumulicious

The commenter here is calling Jay Boogie a fool using a common online slang “mumulicious”

Aisha Nakimbugwe: no matter how long you slay, you aint see your monthly periods. “Never”

The commenter body shamed Jay Boogie that he will never experience monthly circle like a women. The commenter here deviates from the real sense of the post just to make a pass to the Jay Boggie.

uj_orjiugo: Jay u told us ur already in the house and I was literally waiting to see u..... u re a cheat and liar me

The commenter here called Jay Boogie a liar because he was not found in the last Big Brother Naija TV shows as he claimed and here the commenter also deviates from the post to make a pass to the cross-dresser.

frankkevin1022: Ewu!! still searching for you in the big brother house

The commenter here also called Jay Boogie a liar and “EWU” which is an Igbo language and simply means “GOAT” for lying about his call up at last Big Brother Naija TV shows.

adeyanjudavid22: Awon ileribu

The commenter is here referring Jay_Boogie as “Awon ileribu” which is a Yoruba language meaning “one of the most useless people”

blessedmax_store: everything about you is evil

The commenter here is saying that everything about Jay Boogie is evil

shegzy_kunle: Male olosho... Hope your yansh never dey leak like Bob

The commenter here made a harsh gesture at Jay_Boogie about his buttock if not a fake one as that of Bobrisky

able_da_stainless: ppl day go church, u day here day show us pant and bra olosho

Commenter here called Jay Boogie a prostitute (Olosho in Yoruba slang) for showing off his nude on Sunday

iceberg_david: children of Sodom

The commenter here referred to jay boogie as one of the children of Sodom as found in the Bible. Sodom and Gomorrah is a city known for immorality at its peak

bella_ace_official: At least wear bra na. Children are on the streets too. All this indecency is not necessary to Prove any point. thanks

Here the commenter gave advice to Jay Boogie on how he appeared nude on dressing which may rather seem rude.

Based on the comments above, it was found that the pattern of language flaming on Jay Boogie is hate speech, trolling, insulting and tagging of bad names such as prostitute, son of Sodom and Gomorrah, liar etc. The cross-dresser exhibited a metaphorical depiction of unruly dressing, nudity, fashion and luxury displays which were done to attract accolades from the fans

Instagram Comment Analysis for Denrele Edun

“SHINE WITH ALL YOU HAVE! When someone tries to blow you out, just take their Oxygen and SHINE BRIGHTER! Say hello to my Dogs”

This post was shared on Instagram page by Denrele Edun with social media name (Denrele Edun). The post itself has over 13117 likes and describes itself as fashion model. At the time of the analysis the post had 423 comments.

The post is about Denrele Edun, a Nigerian cross-dresser who recently showed off his dogs on social media with the caption **“SHINE WITH ALL YOU HAVE! When someone tries to blow you out, just take their Oxygen and SHINE BRIGHTER! Say hello to my Dogs”**

Below are the comments that used language flaming:

Eze Emeka Kenneth: Ur dressing de confuse me oga, ur dress sense is poor

The commenter here gave negative comment on the dressing style of Denrele Edun referring it as poor sense of dressing.

Don Papi: This bros dey act like tomboy

Here the commenter regard Denrele Edun as gay which is totally different from being a cross-dresser.

Chidinma Ekezie: Guy you no make sense abeg

Here the commenter said Denrele Edun is becoming senseless with his post

Ndidiamaka Ifeanyi Madueke Atune: My people like celebrating iberibezim, see how u people are celebrating dogs if is una fellow human being una go walka pass with hatred. Ndonu

Here the commenter made a bitter comment with a high level of code-mixing of English and Igbo language accusing other fans for celebrating Denrele Edun's dogs. The commenter called it Iberibezim which is Igbo slang (meaning nonsense) while Ndonu (sorry) in Igbo language

Mercy Osawe: please find love and marry make you born human beings. Dog no fit be pikin. my opinion.

Here the commenter dropped a harsh reminder to Denrele Edun to get married soon and stop using dogs as children

Tonia Chika: Mama Nkita. Mtcheeeeeeeeeew Life of a spoilt brat

Here the commenter called Denrele Edun "Mama Nkita" meaning, mother of dogs in Igbo language

Emily Tongon Flomo: See the way I dey look at you, na to bite you remain just continue to make me angry

Here the commenter threatened to inflict pain on Denrele Edun should he continue to make him angry on social media based on his posts and displays

Princess Mojisola Aduks Damilola: U be mumu biko

The commenter here called Denrele Edun "mumu" a pidgin English which simply means fool

Alenne Menget Ais: Denrele, your face is looking flatter every day. No end up turn Micheal Jackson oh.

Here the commenter said Denrele Edun face is looking pale and sick and advised him not to end up like the late famous king of Pop, Micheal Jackson

Adi Winifred: Let me see how you will make heaven I will be at the gate waiting for you huncle/hanty Denrele

Here the commenter has already judged Denrele Edun as a candidate that will never make heaven

A cursory look at the comments above reveals that the pattern of language flaming on *Denrele Edun* is hate speech, trolling, insulting, treat to life and tagging of bad names such as prostitute, son of Sodom and Gommorah, liar etc. The cross-dresser also exhibited a metaphorical depiction of insane dressing, partial nudity, fashion, TV shows and luxury displays. All these are to attract accolades from fans.

FINDINGS

The paper categorized and analyzed the SPEAKING elements such as: Setting, Participants, Ends, Acts Sequence, Key, Instrumentalities, Norms and Genre, found in the data and discovered that

The elements were extensively used, to communicate the intended message in the various instagram comments. The frequency on the table was gotten from the number of times the elements appeared in the data.

Table showing the occurrence of flaming words on instagram posts of the four cross dressers.

James Brown Instagram Comment

“Learn from princess of _____”

Analysis using the SPEAKING Acronym

Crossdresser	Flaming words Frequency summary	Hate speech
James Brown	Tagging of bad names	Shengbo Oolobuku oloshi. James your head done scatter. Oolobuku oloshi,
	Body shaming,	Go shave your irugbon James. Nawao so you still carry this your shoe to UK mamito, how you want take dey package your fake Instagram life style nah for London,
	Insulting	James brown no normal I swear. Which Punani you dey craze. I hope say you never smoke pass yourself.
Bobrisky	Flaming words	Hate speech
	Hate speech	Na lie go kee you. Oga commot makeup and filter. U need rehabilitation
	Trolling,	This your cloth suppose dey museum. Showcasing someone else dollar. you here in Nigeria bragging with a borrow money
	Tagging of bad names	U can't shame the shameless. Shameless.
Jay Boogie	Insulting	your wig fit wash back of pot, Hmm Bob stop the lies please. your yansh never dey leak like Bob
	Tagging of bad names	U look mumulicious. Children of Sodom. Olosho.(prostitute) Male olosho. Ewu!!(goat),. u re a cheat and liar.
	Hate speech,	Hope your yansh never dey leak like Bob.Everything about you is evil,
	Body shaming	U look like underworld cartoon. you aint see your monthly periods,
Denrele Edun	Insulting	u day here day show us pant and bra. Awon ileribu" (useless people).
	Flaming words	Hate speech
	Trolling.	ur dress sense is poor. celebrating iberibezim
	Insulting	bros dey act like tomboy. you no make sense abeg. Dog no fit be pikin
Denrele Edun	Treat to life	Let me see how you will make heaven na to bite you remain
	Tagging of bad names	U be mumu biko. Mama Nkita. Mtcheeeeeeeew Life of a spoilt brat.

James Brown	Speaking Elements	Frequency		Percentage (%)
	Setting	Instagram	32	12%
	Participants	Posts/ commentors	32	12%
	End	Creating awareness/persuading	48	18%
	Act	Assertive	16	12%
	Key	Jocular/joyful	24	10%
	Instrumentalities	written	24	10
	Norms	Social discourse	16	8%
	Genre	Dialogue/multilogue	32/26	12%
		Total	250	100%

From the table, the physical setting (instagram) occurred 8 times (12%), The preponderant use of the social media setting showed that the posts were designed to drive the imagination and curiosity of the readers/listeners.

Participants in the discourse are the cross dresser-James brown and the commenters which occurred 8 (12%) of the total comments. Most of the transaction involved interactions between (a) speaker(post) and (a) hearer(commenters) which showed that the cross dresser wanted to make the session as interactive as possible by elucidating reactions from the readers.

The End which is predominantly the creation of awareness and persuasion in clout occurred 12(18%). This showed that, beyond sending posts and persuading people, many cross dressers posts are aimed at remaining relevant on the social media.

Act which is mostly assertive in nature occurred 4 times (12%). The preponderant act in the posts is the informing and assertive act. This indicates that posts from cross dressers are generally to keep readers and listeners informed.

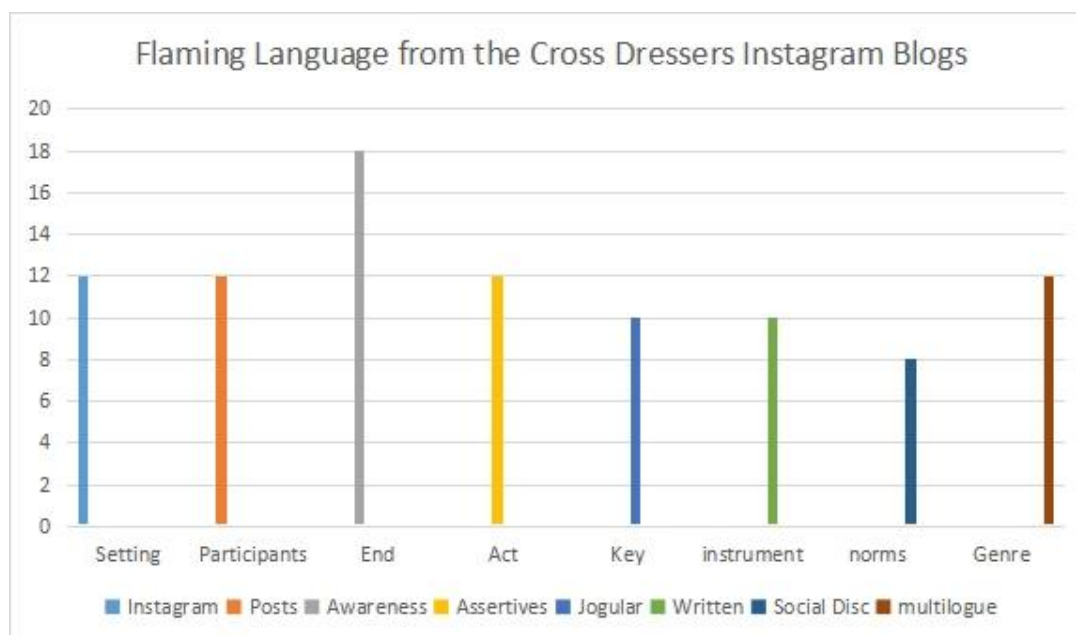
The posts with jocular tone occurred 6 times (10%), the tone of excitement/joy was used 6 times (10%). This showed that many of the posts were jocular in nature and light-hearted. Therefore, the comments were designed to excite, the readers in order for them to respond by commenting.

All the retrieved comments are based on social media interaction transmitted by written mode occurred 4 occupying (10) representing the four cross dressers. The posts were retrieved from an instagram blogs.

The 4 (10%) of the posts retrieved were from the social media handles and are classified as social discourse, by implication, many of the posts are designed to be interactive between the crossdressers and their followers.

The posts were multi dialogue in nature occupying 8 (12%). This showed that the bloggers wanted the posts to be very reflective of the state of mind of the readers and their followers on their instagram page.

Chart showing the flaming language from the cross dressers Instagram blog.



FINDINGS

The paper foregrounds the fact that, flaming is a nonconformity to perceived norms, conventions and tenets of communications especially, across the social media. Secondly, aligning with Papacharissi (2017), discussions over the internet can also take an uncivil route, with offensive comments or replies impeding the democratic ideal of healthy heated discussion. Moreover, Online flaming is considered a manifestation of negative online disinhibition and use of hostile expressions toward others. Finally, the consequence of language flaming, where flaming has become a social media norm and its effects on Nigerians bloggers were exposed.

CONCLUSION

The paper concludes that the use of aggressive and hostile language, swearing, derogatory names, negative comments, threats, and inappropriate sexual comments is tantamount to flaming. Though the Social media and the rise of netizens across the globe, has a lot of advantages for the users of such platforms, the primary being connectivity and information at the fingertips, it has proven to have also led to the deterioration of human ethics and ethical practices.

RECOMMENDATION

The paper therefore recommended that metaphorical depiction of unruly dressing and too much makeovers and luxury display should be discouraged among the cross dressers. Also, standard and formal use of Language across the social media should be implemented. Moreover, academic institutions and educators in generally should embrace fully the subject of standard language with ethical boundaries in order to educate the masses on the right form of language use across the social media.

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