Impoliteness Strategies in the Facebook Posts of Nigerian Electorate on 2019 Presidential Election in Nigeria

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Abstract
Studies, particularly in political science and sociology, have examined the deployment of the social media by electorate in different climes to air their views on political matters. However, little attention has been paid to it in the Nigerian context; even when observations have shown that Nigerian electorate deploy the social media to express their opinions on political issues in the country. Thus, from a linguistic perspective, this study, drawing inputs from Culpeper's impoliteness theory, complemented with textual elements of Mey's pragmatic acts, investigates the use of impoliteness strategies in Facebook posts/comments of selected Nigerian electorate. Data comprised twelve posts randomly selected from thirty purposively sampled posts screen-shot from the Facebook walls of electorate on the candidatures of Buhari and Osibajo, representing the All Progressives Party (APC), and Atiku and Obi, representing the Peoples' Democratic Party (PDP). The parties and their candidates are the major contestants in the 2019 Presidential Election in Nigeria. Findings reveal Nigerian electorate use different forms of impoliteness strategies, including call the other names, ridicule the other, use of taboo words and associate the other with negative aspects to attack and threaten the faces of these major contestants, as well as their supporters because they are considered as individuals who lack the political expertise and forthrightness to rule Nigeria.

Key words: *facebook posts, Nigerian electorate, 2019 presidential election, impoliteness*

Background to the Study: X-raying the Current Political Situation in Nigeria

Nigeria has enjoyed an uninterrupted democratic era since 1999 when the then military Head of State, General Abdusallam Abubakar, handed over the governance of the country to retired General Olusegun Obasanjo, who was elected on the platform of the People's Democratic Party (hence PDP). For sixteen years (between 1999 and 2015), the PDP was at the helm of affairs in the country. However, there were opposition parties such as the Alliance for Democracy (AD), All Nigerian Peoples' Party (ANPP), among others that formed a strong opposition to the PDP all through the period

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she was in power. In the 2015 Presidential Election, events took a different turn with the merger of different political parties that led to the formation of the All Progressives Party (APC) which provided a very strong opposition to the PDP. This development led to the emergence of President Muhammadu Buhari (of the APC). Notable among the reasons many Nigerians 'overwhelmingly' voted the PDP out were 'lack of political focus', 'bad governance', 'insecurity', 'unemployment', and corruption, among others. These issues formed the manifesto of the APC in the 2015 General Elections in general, and the Presidential Election in particular. As the nation now prepares for the 2019 Presidential Election, many supporters of these two parties and Nigerian electorate generally have taken to the social media, particularly Facebook to critically appraise and compare the achievements of the two parties. In doing this, they have made claims and counter claims, which, if engaged from a linguistic lens, fall within the purview of Culpeper's notion of linguistic impoliteness. This study thus is a pragmatic analysis of selected Nigerian electorate's posts in support of and against the candidatures of the candidates of the two major political parties, APC and PDP, in the coming 2019 Presidential Election on Facebook, within the purview of Culpeper's (1996, 2008) impoliteness theory, complemented with the textual aspect of Mey's (2001) pragmatic acts theory.

Language and Politics: Like Siamese Twins

Language and politics are two inseparable elements, as it is impossible to have one without the other in any human society. The relationship between the two (language and politics) has been carefully described by scholars. For instance, Ajayi and Ajayi (2014) reiterate the fact that, in politicking, politicians employ language to persuade, accuse, admonish and sell their ideologies to the electorate during electioneering campaigns. This submission reinforces the ideological position of George Orwell as captured by Harris (1979: 58) 'that the language of politics is consciously designed to 'make lies sound truthful and murder respectable'. Adding their voice to the discussion on the relationship between language and politics, Omozuwa and Ezejideaku (2009) opine that the language of politics (as evident in political campaigns) is a variety of language employed by politicians to pass the required information to the electorate so as to convince or appeal to them. Thus, it is characteristically replete with emotive rhetorics, deliberately deployed by politicians to influence the decision of the electorate. According to Szanto (1978:7),

the language of politics is a "lexicon of conflict and drama, of ridicules, and reproach, pleading and persuasion, colour and bite permeated. It is a language purposefully designed to valour men, destroy some and change the mind of others." Lin (2011) notes that the language of politics is often embellished with rhetorical devices, carefully deployed by politicians to attract electorate's applause, create group identity or solidarity with them and strategically project their attitudes, social status, gender, and motivation. The notion of the centrality of language to politics is further echoed by van Dijk (2006: 728) who comments the domain of politics is one of the social domains that thrive on language, given the fact that its practices are almost 'exclusively discursive'.

These scholars have largely projected the opinion that 'language is the most important point of entry into habits of thoughts of a people', the understanding of which makes politicians, particularly in Nigeria deploy it extensively in their activities. It, therefore suffices to submit that, while politics has to do with how to (re)configure the views, opinions, perceptions, cognition, behaviour and values of the governed (van Dijk, 2006; Fairclough, 1995, 2001; Okpanachi, 2009; Michira, 2014 and Yang, 2015), language remains a powerful weapon required to achieve political goals.

Literature Review
Some scholarly works in the Nigerian space have given attention to political discourse, hence they serve as a springboard for the present study. These include Ayeomoni (2005), Adetunji (2009), Okpanachi (2009), Taiwo (2010), Alo (2012), Ajayi and Ajayi (2014), Akinkurolere (2015), Akinrinlola (2015, 2017), and Aremu (2015). Ayeomoni (2005) examines the language of the Nigerian political elite and concludes their language is characteristically replete with certain linguistic choices which make it different from language use in every day communication. Adetunji (2009) explores the inaugural speeches of Olusegun Obasanjo, a former Nigerian president, and a former American president, George Bush. He observes that a number of pragmatic tools are used by both presidents to achieve certain semantic goals in their speeches. Okpanachi (2009) analyses President Olusegun Obasanjo's national address on the Labour Congress of 8th October, 2003 and concludes the speech is characterised by manipulative rhetorical cues.

Taiwo (2010) investigates the deployment of metaphor in (Nigerian) political discourse and reveals how metaphorical expressions depict the ideological underpinnings inherent in political actors' speeches. Alo (2012) attempts a rhetorical exploration of selected political speeches of selected African leaders and submits that African leaders make recourse to the use of persuasive strategies in order to solicit support and cooperation and ultimately accomplish governmental programmes. Akinkurolere (2015) engages a lexical analysis of inaugural speech of the Benue House of Assembly in Nigeria. She observes that legislators deploy lexical cohesive devices like synonymy, collocation and super-ordination, and repetition to achieve meaning. Akinrinlola (2015) is a rhetorical engagement of the inaugural speech of President Muhammadu Buhari (Nigeria's president). The scholar submits the President expressed strong commitment to governance in the speech through verbal choices. a He also deployed metaphors of growth and wars were to express the socio-economic development and social crises that rocked the country at the time.

Aremu (2015) examines the manifestation of impoliteness in the invective songs of Western Nigerian politicians. He observes the songs are replete with impolite/belligerent utterances, indirect speech acts, politic confrontational behaviour, lexical borrowing, code-mixing, direct speech acts, use of paralanguage, imagery, and symbolism. Akinrinlola (2017) delves into the analysis of the deployment of impoliteness and pragmatic strategies by Goodluck Jonathan and Muhammad Buhari, the two major political actors representing the two leading political parties, Peoples' Democratic Party and All Progressives Party, in the 2015 General Elections in Nigeria. He concludes these political actors deployed, through linguistic tools, phenomena as self justification, amplifying political ineptitude, expressing intellectual weakness, amplifying intellectual ineptitude, making recourse to history, branding, blaming, spinning, counter discourse and rhetorical questions in order to achieve their political goals.

Problem Description
As pointed out earlier, there are studies on the deployment of language by Nigerian political class to achieve certain political goal(s). However, very few studies have engaged the phenomenon of linguistic impoliteness in political discourse, especially in the Nigerian context. Beyond the Nigerian space, few works such as Jordà (2007), Murphy (2014), Halim (2015), and Al-Dilaimy and

Khalaf (2015) have looked at this phenomenon. In particular, Jordan (2007) observes political debates in the Catalan politics are often characterised by different forms of linguistic impoliteness. Murphy (2014), much like the submission of Jordà (2007), observes impoliteness is a linguistic tool often deployed by opposition members of the parliament in the British House of Commons. Halim (2015) notes impoliteness phenomena such as insults and abuse are heavily deployed by 'Facebookers' in Malaysia to attack the face(s) of politicians on the social media. Al-Dilaimy and Khalaf's (2015) study is an analysis of impoliteness in "Opposite Direction" aired on Al-Jazeera Channel. As demonstrated in the work of these scholars, bald on record impoliteness, mock impoliteness, negative impoliteness, ignorance, showing disinterest and unconcern, using imperatives and direct sarcastic rhetorical questions, accusations, ridiculing and deployment profane language feature in political interviews.

Within the Nigerian space, as evident in our Literature Review, scholars have engaged language use in the country's political domain from different linguistic lenses. However, these studies have largely focused on the deployment of rhetorical and discourse strategies (among others) by politicians otherwise referred to in this study as practising political actors, with little or no attention paid to how Nigerian electorate deploy language on political matters. Similarly, since the introduction of the social media, particularly Facebook, whose platform political parties and practising political actors in Nigeria have deployed to engage Nigerian electorate in their political campaigns, to the Nigerian space, no known study in the Nigerian context has attempted an engagement of how the 'Nigerian politics' is 'played' on these media within the purview of impoliteness theory. This study thus provides an intervention in this regard. The study promises to be a significant contribution to studies on language and politics in Nigeria, particularly as it showcases how the Nigerian electorate deploy the social media to express their opinions on the Nigerian political space, especially as it relates to the 2019 Presidential Election.

Theoretical Framework
This study draws its theoretical inspiration from Culpeper's impoliteness theory, complemented with the textual aspect of Mey's pragmatic acts theory. These theoretical approaches take care of the different aspects of the study. Culpeper's (1996, 2008, 2011)

impoliteness theory has been described as a reaction to Brown and Levinson's (1978, 1987) politeness theory. In the words of Culpeper (1996, 2008), impoliteness refers to an intentional linguistic behaviour (by an individual) aimed at attacking the face of another fellow. The notion of intentionality is what makes rudeness, another inappropriate and negatively marked (linguistic) behaviour, different from impoliteness (Culpeper, 2008). Culpeper (2008, 2011) opines the notion of impoliteness is a concept that serves as a marker of power asymmetry between or among interactants, as it is a weapon often deployed by a powerful participant to threaten the face of the less-powerful one in a discursive interaction. This study, however, argues impoliteness can also feature in interactions involving individuals of equal (power) status and even in a political discourse where the so-called less powerful politically assume a position to criticise political office holders, as shall soon be demonstrated in this study.

Culpeper (2011) identifies the following types of impoliteness strategies:

- Bald on record impoliteness: performing the FTA in a direct and unambiguous manner
- Positive impoliteness: designed to damage the positive face wants of the addressee
- Negative impoliteness: aimed at damaging the addressee's negative face wants
- Sarcasm or mock politeness: performing the FTA with apparent insincere politeness strategies
- Withhold politeness: refusing to show politeness where expected.

The various sub-strategies that define positive and negative impoliteness strategies are further spelt out below, as stated by Culpeper (1996, 2008, 2011):

Positive Impoliteness Output Strategies
According to Culpeper, positive impoliteness sub-strategies include ignore, snub the other - fail to acknowledge the other's presence, exclude the other from an activity, disassociate from the other - for example, deny association or common ground with the other; avoid sitting together, be disinterested, unconcerned, unsympathetic, use inappropriate identity markers - for example, use title and surname when a close relationship pertains, or a nickname when a distant relationship pertains, use obscure or secretive language - for

example, mystify the other with jargon, or use a code known to others in the group, but not the target, seek disagreement - select a sensitive topic and make the other feel uncomfortable - for example, do not avoid silence, joke, or use small talk, use taboo words - swear, or use abusive or profane language, call the other names - use derogatory nominations.

Negative Impoliteness Output Strategies

Negative impoliteness sub-strategies include frighten - instil a belief that action detrimental to the other will occur, condescend, scorn or ridicule - emphasise your relative power, be contemptuous, do not treat the other seriously, belittle the other (e.g. use diminutives), invade the other's space - literally (e.g. position yourself closer to the other than the relationship permits) or metaphorically (e.g. ask for or speak about information which is too intimate given the relationship), explicitly associate the other with a negative aspect - personalize, use the pronouns 'I' and 'you', and put the other's indebtedness on record

The textual part of Mey's pragmatic acts complements Culpeper's impoliteness theory in this study. According to Mey (2001: 221), pragmatic acts is a theory that gives attention to 'the environment in which speaker and hearer both find affordances, such that the entire situation is brought to bear on what can be said in the situation, as well as what is actually being said', and central to the theory is the concept of pragmeme. A pragmeme is a product of a/an (allo)pract or an ipra through which a pragmatic act can be instantiated. There are two sides to a pragmeme: the activity part and the textual part. It is only the textual part, which features contextual elements for discourse interpretation such as inference (INF), reference (REF), shared situational knowledge (SSK), voice (VCE), metaphor (MPH), and metapragmatic joker (M); that is relevant to this study, as we do not observe elements of Mey's activity part in our data

Methodology

Data for the study were drawn from Facebook posts and comments of Nigerians (electorate) preparatory to the 2019 Presidential Election, and political matters generally in Nigeria. Thirty Facebook posts, whose contents were considered relevant to the thematic focus of this study, were initially purposively screenshot from the Facebook walls of Nigerians who have expressed one opinion or the other about the political space of the country, particularly regarding the two major

political parties (APC, PDP, their presidential and vice presidential candidates) who are considered the strongest contestants in the 2019 Presidential Election. However, after a careful examination of the posts, twelve posts, representative of the features observed across the thirty posts, were randomly selected for analysis. The posts contain opinions, claims and counter claims of shared publicly by Nigerian electorate on Facebook, particularly as it relates to the 2019 Presidential Election. While there are posts and comments on other political parties in the country regarding the said election, we have decided to limit our samples to those posts that feature comments on the two dominant parties in the country as of now. The posts were captured between September, 2018 and January, 2019. The period marked the peak of campaigns and electioneering activities precursory to the actual 2019 General and Presidential elections in the country. Data are subjected to interpretive cum pragmatic analysis within the purview of Culpeper's impoliteness theory and the textual aspect of Mey's pragmatic acts theory.

Data Analysis and Discussion

This section focuses on the critical and discursive engagement of the data gathered for the study. The presentation cum discussion of data is going to be done following the tenets of impoliteness observed in the data. In other words, our data are grouped for presentation on the basis of their featuring impoliteness strategies. The data are presented as publicly shared by the authors on their Facebook walls, with particular focus on their linguistic contents.

Impoliteness Strategies in the Facebook Posts

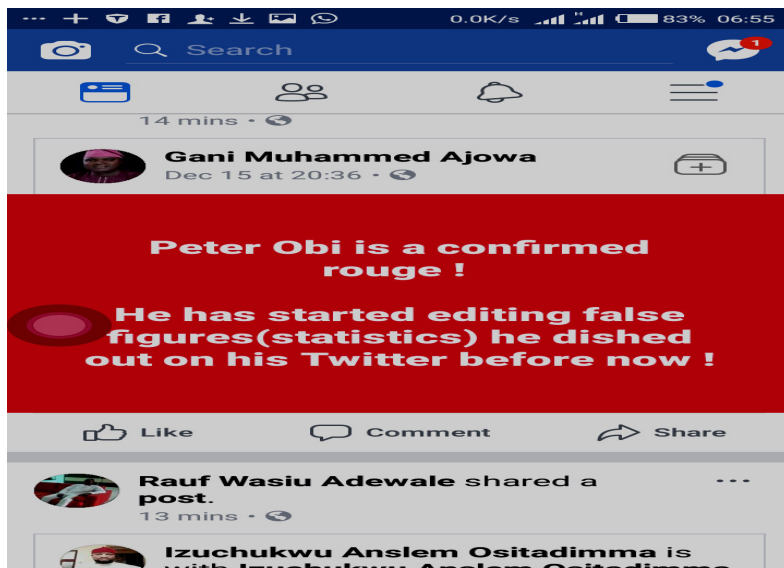## Call the Other Name: Derogatory Nomination
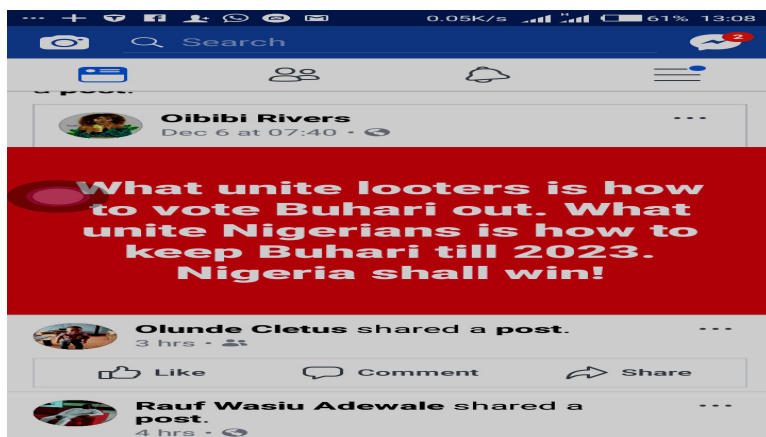
Plate 1

Plate 2

Plate 3

Following Culpeper's impoliteness theory, the plates above contain elements of call the other names (derogatory nomination) impoliteness strategy. In Plate 1, the author, who is apparently not convinced Peter Obi, the running mate to former Vice President Atiku on the platform of the PDP, and his party, have any moral rectitude to govern the Nigerian State. In the post, the author launches a direct and unmitigated attack on the face of Peter Obi, calling him a rogue. He tries to justify his reason for such derogatory naming by making reference to the debate organised by a popular television station in the country, Channels, for the vice presidential candidates in the 2019 election. Barely a day after the debate, Obi was accused of making false claims, quoting wrong statistical figures, particularly relating to the 'deplorable' state of the Nigerian economy. The inference from the author's post is that Peter Obi, the vice presidential candidate of the PDP, is a man of questionable character and a 'figure alterer' who lacks integrity, hence should not be voted for. A critical engagement of the post further reveals, to a great extent, it is a subtle campaign against the PDP on whose platform the candidate and his 'boss' (Atiku) are contesting. In Plate 2, the author clearly refers to those not supporting the candidature of Buhari as 'looters'. The inference from this post, is that, any Nigerian electorate who feels Buhari has not performed to expectation in the last four years, and thus should not be given another chance of four years to govern the country, must have found it very difficult to 'steal the resources' of the country under his leadership; hence their being bent on ensuring he does not

return. In doing this, the author, inferentially, wants to project Buhari as an honest man who Nigerians should trust with their votes.

The author of Plate 3 resorts to the use of logical argument to indirectly condemn Buhari and his administration, with the utmost aim of labelling him as a criminal. In doing this, he deliberately makes reference to Mey's (2001) concept of shared situational knowledge to remind Nigerians of the fuel subsidy controversy that trailed the government of the last administration against whom Buhari contested the 2015 presidential election. In the said controversy, Buhari was among the many Nigerians that called for the removal of fuel subsidy, claiming it was criminal. Comparing this position with the statement made by Osibajo, Buhari's vice, during the vice presidential debate organised by Channels that practising fuel subsidy is not bad; the author of the post wants to indirectly project Buhari as a criminal, since his administration practises fuel subsidy (which he had earlier claimed was criminal). In the same breath, the author, deploying the ridicule the other impoliteness strategy, wants to mock the inferred 'lack of coordination' within the APC. In his estimation, it is lack of coordination that could make the president and his vice express different opinions on a cardinal issue (fuel subsidy) affecting the country.

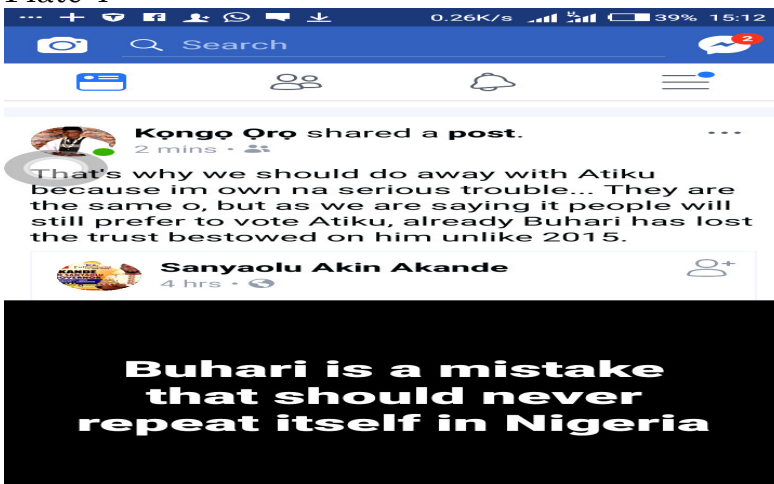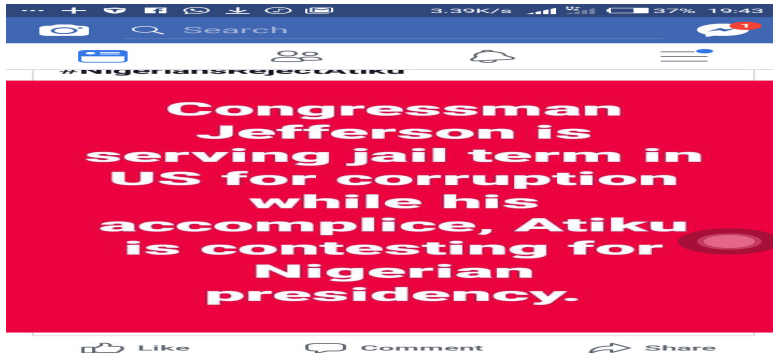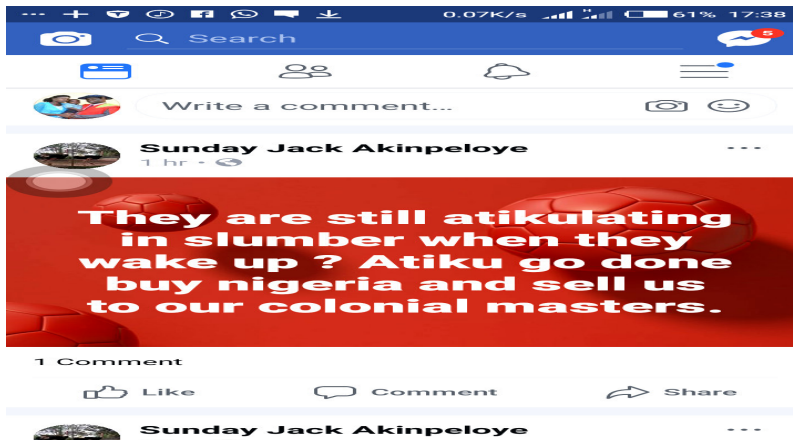## Explicitly Associate the Other with a Negative Aspect
Plate 4

Plate 5

Plate 6

The posts in plates 4, 5, and 6 typify the instances of the use of explicitly associate the other with negative aspect impoliteness strategy in the posts of Nigerian electorate with respect to the APC and PDP candidates in the 2019 Presidential Election. In Plate 4, the author expresses a vote of no confidence on both Buhari, the incumbent president, and Atiku (who is contesting with him). As matter of fact, in the estimation of the author, both of them are like two sides of a coin. In the post, the author inferentially describes the duo as 'failures' that should be avoided like a plaque. In particular, the author describes Buhari with lexical items such as 'trouble' and 'mistake' that should never be allowed to have a second chance in the country. In the adjoining text, he subtly warns Nigerians never to see Atiku as a better replacement, as his own 'ineptitude' would be worse than that of Buhari. In Plate 5, the author brings the shared situational knowledge of the Halliburton 'scandal' Atiku and Jefferson, a US citizen, were alleged to have been involved in when Atiku was vice

president of the country. As a result of the said scandal, Jefferson is reported to be serving a jail term in the US. The author of the post strategically chooses to go this way to associate Atiku with corrupt practices, thereby ultimately warning Nigerians not to consider him the right candidate for the job of Nigeria's president. On a second look, the author of the post equally makes mockery of the Nigerian State, where, as the inference in his post suggests, corruption thrives; if not, Atiku should not have gone scot free, let alone contesting for the post of the president. Plate 6 is a reinforcement of the indictment and unmitigated face threat meted out to the face of Atiku in Post 5. The author indirectly projects Atiku as a fellow that cannot do Nigerians any good, and if anything at all, he will rather buy and sell the entire country and its citizens to Britain which colonised the country. While the authors of plates 4 and 6 explicitly associate Atiku in particular with corruption and greed, respectively, thereby indirectly warning Nigerians from voting for him, the author of Plate 5 warns Nigerians against considering either of Buhari and Atiku, as both of them portend bad omen for the country.

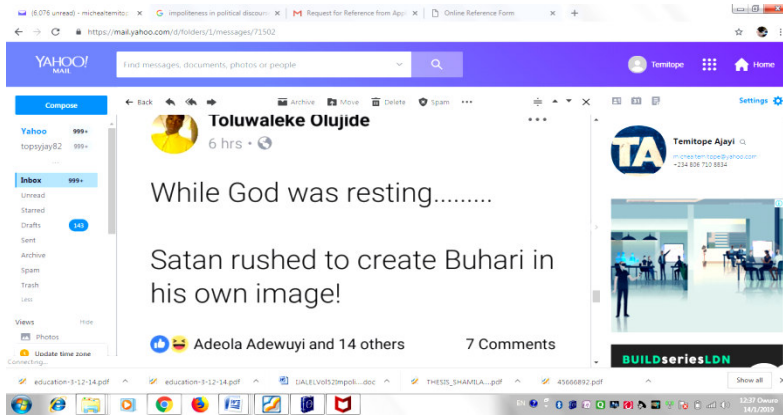## Condescend, Scorn or Ridicule the Other
Plate 7

Plate 8

Plate 9

In Plate 7, the author emphasises Nigerians' shared situational knowledge of how Atiku was said to have acquired an oil block and oil company while he was vice president of the country to scorn him and present him as a selfish fellow that would covet Nigeria's resources at the expense of Nigerians. The author of this post is apparently reinforcing the shared situational knowledge Nigerians have of politicians in the country, particularly on how they allegedly use their offices to amass wealth for themselves at the expense of the masses. With this post, the author technically reduces the personality of Atiku to that of a political jobber whose presidency will do more harm than good to the country. The author of Plate 8 reduces the incumbent president, Buhari, to a fellow who has been created in the image of Satan. The inference from the post, drawing input from Mey's pragmeme, is that Buhari has the trait of Satan in him. In Plate

9, the author scornfully makes jest of a popular Pentecostal Pastor, Bishop David Oyedepo, describing him as a fake man of God and a conspirator (a portrait that contradicts what a man of God should fit into) for allegedly 'accompanying a '*man*' to Abeokuta to 'conspire against another **'man'**. In decoding the message in the quoted part of this post, one needs to make recourse to the SSK element in the textual part of Mey's pragmatic acts.

Drawing on the shared situational knowledge of happenings and events in the Nigerian political scene, it does not take much to understand that the '*man*' refers to Atiku, while the **'man'** refers to Buhari. The mentioning of Abeokuta [7] here is symbolic: it reveals the alleged host of Oyedepo and the *man* was the former president of the country, Olusegun Obasanjo, under whose administration Atiku was vice president. It would be recalled that the twilight of the administration (of Obasanjo and Atiku, as president as vice president, respectively) was characterised by so much acrimony, misunderstanding, and conflict of interest, among others, between the duo that Obasanjo was reported to vow to do everything within his power to prevent Atiku from becoming a president of Nigeria (an ambition Obasanjo was said to have considered 'betraying'). Hence, it was largely rumoured among Nigerians that the visit to Abeokuta by Atiku, accompanied by Oyedepo, was a reconciliation meeting, and particularly one to secure Obasanjo's support in his (Atiku's) bid to defeat Buhari in the 2019 Presidential Election.

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[7] A prominent city in Ogun State, Nigeria and one of such places where former President Olusegun Obasanjo lives.

Use Taboo Words - Swear, or Use Abusive or Profane Language on the Other
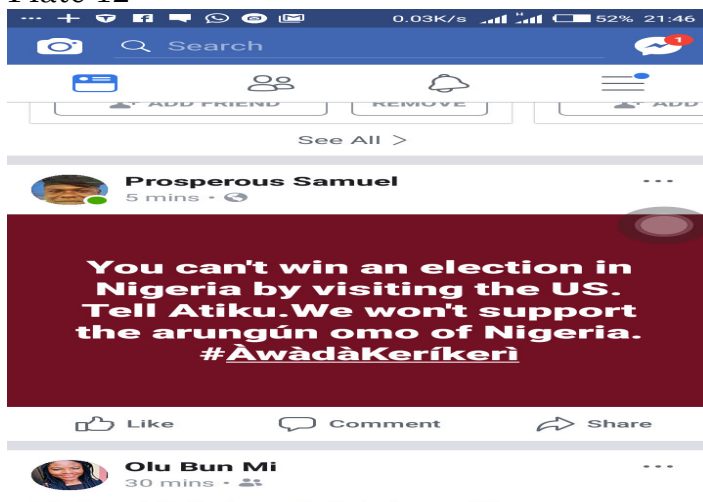
Plate 10

Plate 11

Plate 12

The content of Plate 10 is a further testimony to how far Nigerians can go in deploying impoliteness strategies in their comments while doing the 'Nigerian politics' on the social media. In the post, the author unmitigatedly refers to Buhari's supporters as 'Moron Buharists'. A moron is a fellow one considers to be very stupid; or someone whose level of intelligence has not developed to the normal level. Neither of these descriptions of the word moron denotes positivity, hence the use of the word in this post by the author is to demonstrate how much hatred he has for Buhari and his followers. In Plate 11, the author draws inference from the perceived 'woeful' performance of Buhari in the television interview conducted with him and Osibajo, his vice, on the National Television Authority (NTA) on 16 January, 2016. As far as the author is concerned, Buhari, in the interview, did not act to type, as his performance was 'far below average'; such that could be described as a national disgrace to the country. In view of this, the author resorts to the deployment of abusive reference in describing Buhari's supporters and by extension, Buhari himself. In doing this, the author compounds two nominal entities, 'Buhari and *dìndìnrìn*, to form a new word/name 'Buharidìndìnrìns'. In the Yoruba language, the word *dìndìnrìn* simply means a fool, a numskull, or a low-witted fellow. No one enjoys being called such a name in the Yoruba language and culture because it is considered highly derogatory and abusive. The inference from the post of this author is that those who are rooting for Buhari are not intelligent; if they were, they should know better. The author of the post on Plate 12, making reference to the shared situational knowledge of Nigerians on the story in the country's socio-political space regarding Atiku and the US, is reacting to what seems a major breakthrough for Atiku in his quest to become Nigeria's president.

Prior to now, there have been rumours among Nigerians, and particularly among the political class surrounding 'a purported ban placed on Atiku in America, that hitherto made it impossible for him to visit the country'. This 'ban', as argued by the APC, is as a result of the corruption charges against him in the US. So, for a long time, many Nigerians, especially supporters of Atiku and the PDP, looked forward to Atiku travelling to the US to either confirm or disprove the claim by the APC. This eventually

happened on 17 January, 2019 when it was reported on the pages of Nigerian newspapers that Atiku finally visited the US. However, as a way of showing his disapproval of him, the author of the post reinforces the fact that being able to visit the US by Atiku is not a guarantee Nigerians would vote him their next president, as he, Atiku, is an '*arungún*'.

In the Yoruba socio-cultural context, the word '*arungún*' is an abusive cum derogatory reference which means a never-do-well, a waywardly destructive and unfortunate fellow. An '*arungún*' is said to be so bereft of wisdom and prudence that even if lofty inheritance is bequeathed to him, he will squander it because he lacks the acumen and temperament to maintain and manage it. This is the descriptive frame the author of the post materially and inferentially fixes the personality of Atiku.

Conclusion

This study has attempted a pragmatic analysis of Facebook posts of Nigerian electorate on political matters, particularly as it relates to the 2019 Presidential Election in Nigeria, within the purview of Culpeper's impoliteness theory and an aspect of Mey's pragmatic acts. Following the claim established by the study from literature review, especially as regard the scant literature on impoliteness in political discourse in the global and Nigerian contexts, it is a significant intervention on studies in political discourse in Nigeria and the global space. The study has shown Nigerian electorate deploy the social media platform, especially the Facebook, as a veritable platform to air their opinions on the political affairs of the country. In particular, they use the Facebook platform as a means of displaying their support for and disenchantment with political parties, their candidates, as well as their supporters. Essentially, they deploy the use of impoliteness strategies such as associate the other with a negative aspect, call the other names, ridicule the other and use abusive or profane language on the other to attack and threaten the faces of the candidates representing the two major parties, the APC and the PDP, Buhari and Osibajo, and Atiku and Obi, ultimately to discredit their candidatures in the coming 2019 Presidential Election in the country.

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