

"Speak Up and Say Malaria Must Die": Pragmatic Acts of Malaria-Related E-Adverts

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Abstract

This paper examines various pragmatic functions of language in medical-related E-adverts, which are unique and can reveal the advertisers' intentions. Previous studies on medical advertisements have focused on posters, television, and leaflets emphasising language use, persuasive strategies, communicative acts, and style, neglecting the pragmatic functions of malaria-related E-adverts. This study, therefore, examines the pragmatic implications of language use in selected malaria-related E-adverts using Jacob Mey's (2001) pragmatic acts theory. One hundred randomly sampled downloaded and transcribed YouTube videos constitute data for this study. The findings reveal that E-adverts are characterised by two categories of practs: preventive and awareness practs. Preventive pract manifests exposing, warning, appealing and informing practs, while awareness pract bifurcates into challenging and encouraging practs. The study concludes that context and advertisers' intentions constrain language use in malaria-related E-adverts.

Keywords: preventive pact, awareness pract, pragmatic acts, malaria-related, e-adverts

Background to the Study and Research Gap

In every society, advertisements play essential roles ranging from informing to endowing people with the power of choice and the power of knowledge that helps them make critical decisions every day. Advertisement turns the audience's attention towards a product, idea or service. One of the main objectives of advertising is to influence the behaviour of consumers. It motivates prospective buyers by arousing their needs. Advertisements are not only about promoting brands and products but also delivering the ideas of texts that are intended to create the image of an individual, group, or organisation (Goddard 2002).

Advertisement is the mechanism used to make goods or services known to the public, and it is also an avenue to reach a larger audience. In this light, Osisanwo (2013) explains that advertising is an

attention-calling strategy for a particular product or service on the one hand and to make the public patronise such product on the other hand. This means that advertisement is a form of communication that connects the seller to a large audience. This buttressed Dyer's (1982) view as he considers advertisement a type of communication in the field of communication; his perspective positions advertisement not only as a strategy but also as a communicative act. Thus, adverts do not only call public attention to products but also communicate deep messages to the audience.

The diverse ways advertising agencies convey messages to their prospective customers and the public include television, newspapers, magazines, radio, billboards, and the Internet. These listed means are known as advertising media. In this digital age, the internet has been a veritable channel of advertisement. It has grown to the extent that promoting goods, services, or ideas is easily presented to large audiences far or near. Advertisements on the internet are called electronic advertisements, also known as E-advert, which include email, social media, Instagram, Twitter, and YouTube, amongst others.

It is important to note that advertisement also serves as an instrument of awareness in several fields, such as law, education, banking, religion and medicine, which is the main focus of this study. The use of advertisements in the medical sector has been very instrumental on several grounds. It has proven to be a veritable tool whereby medical problems are explained, medical conditions are cured, medications are prescribed, and awareness is created about a particular disease, such as malaria, which this study focuses on.

Malaria is a severe disease that plagues Africa as a whole, with Nigeria having the highest record in Africa. It is known to be a disease that kills faster than any other disease. According to the 2022 World Health Organization's (WHO) malaria report, there are an estimated 249 million malaria cases around the globe, with 608,000 malaria-related deaths. In Nigeria, Africa's most populous continent, about 68 million people are infected with malaria, and more than 194,000 people die of the disease, as reported by the World Health Organisation in 2022. Malaria is caused by a parasite that spreads to humans through the bites of infected mosquitoes. Thus, medical advertisements significantly sensitise people to prevent and cure malaria. Hence, this work will look at the various pragmatic functions of E-adverts and how malaria is constructed in YouTube adverts.

Previous studies on medical advertisements have focused on posters, television and leaflets, considering their language use, communicative act and style, neglecting the pragmatic functions of medical advertisements, especially on the internet with its enormous viewers. In this category,

studies like Oyeboade and Unuabonah 2013 through the lens of multimodal discourse analysis examine the generic structure and communicative acts in HIV/AIDS posters; Jolayemi and Idegbekwe's 2019 'Effective communication of patient information leaflets (PILs) in selected malaria drugs in Nigeria' examines the effectiveness of communication in patient information leaflets ; Kahari 2013; Velychko 2015; Oluwo and Akinkurolere (2015) through the theoretic perspective of multimodal discourse analysis explores the linguistic and visual elements of malaria drug advert of selected advertisement of malaria drugs ; Faleke 2012 examines language use in medical-related advertisements through the ethnography theoretic perspectives; Mavunga et al. 2016 through intersectional and kyriarchy heuristics examines examines how informal herbal healing flyers and posters in the Johannesburg CBD reinforce norms which govern and legitimate desirable male and female bodies and lives through written texts and images; and Trisnayanti et al. 2021 examine the hidden messages in COVID-19 advertisements by analyzing the verbal and non-verbal signs used in the Covid 19 "Stay Home Save Live" advertisement. Despite the fact that all the above studies focus on medical adverts which is the focus of this study, however, this study depart significantly from the above mentioned in that it examines the pragmatic functions of the malaria-related adverts on the YouTube. Though Makinde (2007) examines the pragmatic functions of medical advertisements on HIV/AIDS, her study does not focus on malaria E-adverts and the way malaria is metaphorically constructed, which the current study examines. Therefore, unlike earlier studies, this study examines the pragmatic functions of malaria-related E-adverts on YouTube.

This study relates to the aforementioned studies in that they all centre on medical advertisements; however, it departs significantly from them as it focuses on the pragmatic functions of language in electronic advertisements. The study focuses on contextual functions of language use in electronic advertisements rather than persuasive or communicative functions, which centre on how to do things with discourse or speech and theoretical communicative actions.

Theoretical Anchorage

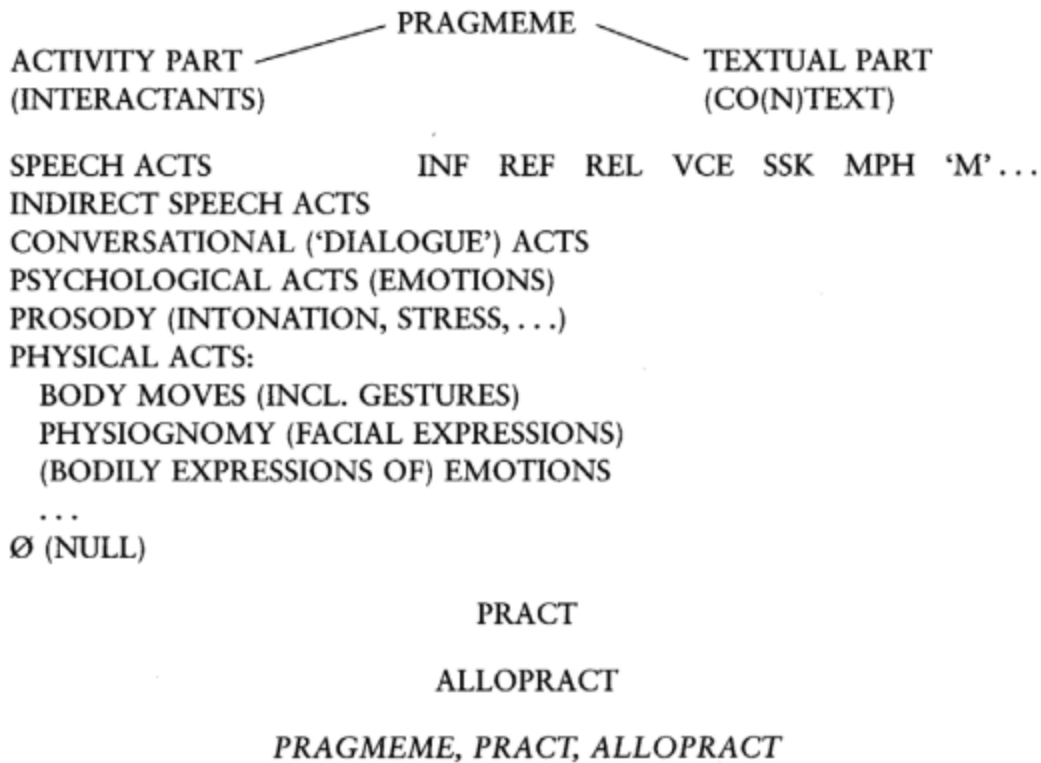
A pragmatic act theory is a way of looking at language use among people (Ajiboye 2020). It is a theory that considers context and looks at the socio-cultural interaction view of meaning, emphasising "the priority of socio-cultural and societal factors in meaning construction and comprehension" (Kecskes 2010:2889). Pragmatic act theory was propounded by Jacob Mey (2001)

to rescue the speech act theory from the weakness of not being situated and lack of action. Hence, a pragmatic act is considered a speech act in context or a situated speech act. It is a theory of context and action. Mey (2001:211) says context is a determinant or central factor in knowing the nature of a pragmatic act. Mey introduces the notion of "pragmeme", "pract" and "allopract", "where pragmeme is a general situational prototype which is instantiated through individual pragmatic act or pract", (Odebunmi and Unuabonah 2014: 109). This means that pragmeme is an abstraction while pract is the actual instantiation or physical realisation of pragmeme. Pragmeme can be seen from the agent's and act's division. According to Mey, agents are the resources that people dispose of as community members in terms of communication (Mey 2001). To Fairclough, the agent is the background knowledge in communication. These resources are characterised as a set of limits on what an individual is allowed to do in society as touching communication, while 'act' is the language used to perform a pragmatic act.

In Odebunmi's (2006:158) words, a pragmatic act is performed when we communicate implicitly. This does not mean that pragmatic acts cannot be explicitly performed. He further says that we co-opt others, set them up, influence them in our conversation, deny certain claims, and so on without betraying such acts through our lexical choices. Looking at the various manifestations of a pragmatic act, we see that it resembles an indirect speech act. Mey expresses this as speech acts uttered in context as pragmatic acts, but pragmatic acts need not be speech acts. This means that the contextual speech act is an aspect of pragmeme. Therefore, a speech act uttered in context is a pragmatic act, for example:

It is hot in here.

The utterance above is a request for windows to be open or for a fan or an air conditioner to be switched on. Mey presents pragmatics act theory in the schema below:



In the schema, the activity part contains the lists of various choices available to language users in communication. In contrast, the textual part consists of the elements in the textual chain. The elements in the textual part are INF which stands for inference, REF, which stands for reference; VCE, which is for voice; SSK, which means shared situation knowledge; MPH, which suggests metaphor M, which represents metapragmatics. Metapragmatics jokers deal with the use of indexicals, where the meaning resides at the level of indexical rather than the whole expression. The ellipsis shows that the list is inexhaustive. Odebunmi (2006) added that SCK, which is shared cultural knowledge, caters for all socio-cultural issues in pragmeme. To realise a pract, therefore, there must be a synthesis between the activity and textual parts. This is bolstered by Odebunmi (2011:623) when he says the union of the activity and the textual parts produces a pract or an allopract which is an instantiation of a pragmatic act. Similarly, in Mey's words, ipras or pract is the instantiated, individual pragmatic acts as two practs can never be identical. Therefore, every pract is at the same time an allopract; this means a concrete and different realisation of a particular instantiation of a particular pragmeme, (Mey 2001:221).

In this study, components such as direct speech acts, indirect speech acts and conversation acts (on the activity part) and REF, INF, SSK and REL (on the Contextual part) are of immediate

importance to exhumate the practs in the electronic advertisements. MPH is of great importance because malaria is metaphorical in the data. Since context is perceived in Mey's view as action, and interactive-electronic adverts are action-based and discourse-in-action texts, a study of malaria-related e-adverts is best done with action/context-based theory such as the Pragmatics Act.

Data and methodology

The data for this study consists of one hundred downloaded YouTube videos on malaria-related advertisements. These videos are selected based on their direct and explicit relevance to the issues of the discourse of the current study. The selected videos are a mixed bag of English and Pidgin English that centre on various malaria issues; they are equally largely dialogic with minimal monologic narratives that centre on malaria. The downloaded YouTube data are mostly subtitled, making the transcription easy. YouTube is selected as the base for the data set because of the large audience it reaches and because of the affordance of the dramatic presentation of the advert which other mediums do not afford. YouTube tends to have over 2.5 users and many of the adverts run on the YouTube channel tend to reach a vast population of people. Central for the analysis was Jacob Mey's 2001 Pragmatic Act theory which explains and unearths the true pragmatic functions and implications of utterances and adverts on YouTube channels. Relevant samples of malaria-related electronic adverts were extracted to demonstrate various pragmatically driven acts in the analysis. The theory is selected because of its capability to unravel various pragmatic functions entrenched in e-adverts. The paper adopts a top-down analytical method to unpack selected pragmatic functions in the E-Adverts. This is done through categorising, defining, characterising and exemplifying various malaria-related utterances in tandem with the objectives of the study and the application of aspects of the theoretical insights adopted for the research

Analysis and findings

Two broad practs: awareness pract and preventive/ regulatory pract characterised malaria-related e-adverts. The preventive or regulatory pract manifests in the form of exposing, appealing, informing, and warning, while awareness pract manifests in challenging and encouraging practices with their various activities and contextual parts. Each of these practs will be taken in turn for elucidation.

Preventive/Regulatory pract

Preventive practs are practs that limit the activities of malaria and provide ways to prevent or combat it. It is a situation where e-adverts are used to thwart or stop the spread of malaria among

people. The e-adverts, in a bid to stop malaria, expose, warn, inform and appeal to the general public about the activities of malaria and how it can be curtailed. Preventive pract manifests as exposing, appealing, informing and warning.

Exposing Pract

Exposing pract entails uncovering or revealing the true nature of something or someone. This pract reveals the seemingly covering capacity of malaria to kill and waste human lives and unearths the importance of using treated mosquito nets to stay healthy. This pract is evident in excerpt (1)

Background

The interaction in excerpt (1) occurs in several settings, such as a shop, a bus and a mechanic workshop. The interaction is between Bulus and a businesswoman, a mechanic in his workshop and a man on a bus. Bulus and the other interlocutors expose the intrinsic power of malaria and also subtly metaphorically map malaria as a killer, a waster and an enemy that must not be allowed in any community.

Excerpt 1

- 1 Oga Bulus: what can someone person call that thing that does not pity small children inside the belly
- 2 Female speaker: Shuuuu
- 3 Oga Bulus: Talk less of a pregnant woman
- 4 Female speaker: ewo Oga Bulus that is a wicked killer
[Oga Bulus at the mechanic's shop]
- 5 Oga Bulus: Pato the ogoboge mechanic. Please tell me what can knock you down not to come to work and all your customers will go.
- 6 Pato: that one is a waster ooo
[Oga Bulus inside bus with a man with two children]
- 7 Oga Bulus: what can you call that thing that stops your children from going to school and make them sick.
- 8 Man: ha-ha that is my number one enemy Oga Bulus
- 9 Malaria is that number one wicked waster and enemy but you and your family
- 10 Speaker: can free yourself if you sleep inside an insecticide-treated mosquito
- 11 net every night. Test and treat confirm malaria with ACT the correct malaria
- 12 medicine that the Ministry of Health recommends. Go for antenatal when you get

13. pregnant. For a malaria-free Nigeria, play your part.

The excerpt does not only expose the identity of malaria as a killer, a waster and an enemy of people, especially in Nigerian society that is ridden with malaria but also exposes that malaria has no regard for anybody: children, strong men and pregnant women. The framing of malaria as a killer, a waster and an enemy presents a precarious situation that Nigerians are facing in the hand of malaria (Khanam 2017). This, by implication, exposes malaria's damaging ability on children to make them inactive, as its ability to render energetic and working-class people inactive, which, in turn, would cause poverty and can make pregnant women lose their pregnancy (Erhabor et al. 2010, Jenavine et al. 2015). The interaction opens with Oga Bulus through indirect speech, punctuated with interrogation, cognitively through shared situation knowledge and metaphor, exposing malaria's capabilities to kill, waste, and cause poverty in lines 1 to 6. Bulus, capitalising on shared situation knowledge with the other interactants about the power of malaria, reveals sleeping inside a treated mosquito net and using ACT medication when knockdown by malaria as ways to stay safe from the attack of malaria in line 9. The advert exposes how to make families in Nigeria free from malaria by sleeping under a treated mosquito net and confirming and treating malaria with ACT, a good medicine. The utterance "For malaria-free Nigeria play your part" does more than admonish but expose that Nigeria has been under the siege, bondage and captivity of malaria (Adepoju and Akpan 2017; WHO 2016; WHO, 2022) and to be free from malaria's shackle, every Nigerian has a role to play since malaria has no regard for anybody be it small or old as evident in the excerpt.

Warning Pract

A warning is a statement or expression made to convey possible danger or other unpleasant thing(s) or situation(s) to people. It is a cautionary advice that can save people from impending danger. Warning pract in the context of this data deals with people being warned against self-prescription and self-medication against malaria, as seen in the excerpt.

Background

The interaction occurs in the hospital after Kofi and his wife visit for a malaria test. Kofi tested positive for malaria after the test. In the interaction, the doctor advises people to always go for malaria tests because all cases of fever are not malaria and also warns Kofi to take the full course of his medication.

Excerpt 2

1. Doctor: It is important Mr. Kofi came to the hospital to get tested
2. and get the right treatment. Some people don't get tested and simply go to the
3. pharmacy to buy medicines that can be detrimental and dangerous to their
4. health. Always go to the hospital or your local clinic to get tested for malaria
5. to ensure you get the right treatment. Not every fever is malaria\
6. Nurse: I have done the malaria test for you and it is positive
7. The doctor prescribes a course of ACT
8. Doctor: make sure you take the full course
9. Kofi: Babe you know this is my last tablet, I have taken the full course and
10. I'm feeling great
11. Kofi's wife: I can see that
- They both smile*
12. Kofi: and you know what from today, this house a malaria-free zone is
13. Kofi's wife: that sounds great and emm where are you going to sleep tonight
14. Kofi: only one place of course
15. Kofi's wife: hmmm
16. Kofi: and from now on, sleeping under an insecticide net

The excerpt above does more than inform the audience about the importance of going to hospitals; it mainly warns the audience against self-medication or self-prescription when affected by fever. The doctor, through shared situation knowledge of the practice of many Africans, especially Nigeria, who usually engage in self-prescription and self-medication, directly warns them against such practices but should visit hospitals and get tested to ascertain the actual sickness and eventually get the proper treatment. The expression "right treatment" in line 5 implicates different treatments for different fevers. Therefore, knowing or getting the appropriate treatment is a function of being tested in the hospital. The doctor, through the voice of medicine, sternly warns against such practice as it is harmful and dangerous to health. The doctor, through the institutional voice of medicine, direct speech act and possible situation knowledge of African practices and ways of handling any form of fever, warns Africans to desist from such acts but instead visit the hospital and get tested to have the proper treatment. This is evident in the exchanges between the

nurse and doctor in lines 1-3. Through the direct speech act, the doctor prescribes the appropriate treatment for malaria after a test confirmation, but not without warning Kofi to finish the course of his medication. This implies that many Africans, especially Nigerians, tend to stop treatment or medication when they feel well without completing their medication. The doctor warns against such a practice.

The remaining interactions from lines 4 to 9 reveal the perlocutionary effect of yielding the doctor's warning. Kofi, capitalising on the shared situation knowledge with his wife about the effectiveness of using the right drug and completing the medication, informs his wife about the possible way out of a malaria-free zone. The advert warns against self-medication and self-treatment, but the proper treatment after getting tested will produce the correct result. It equally warns and encourages the audience against sleeping without a treated mosquito net because it is only through it that a malaria-free zone is achievable.

Appealing Pract

Appealing is an act of pleading with someone to do something beneficial to both the person and the entire people. It is a statement of request to do something. The advert pleads with people to go to the hospital for tests and treatments against malaria and to sleep under the mosquito net to end malaria activities.

Background

In excerpt (3), the interactants, primarily children in sportswear, spoke out against malaria. They are calling for a fight against malaria and its activities. They discovered that malaria could stop their future and their dreams.

Excerpt 3

1. Boy1: my dream is to represent my country in the 2026 World Cup, but to
2. achieve this dream we must not wait for malaria to attack. Future champions
3. prevent it from happening by ensuring every child sleeps under its mosquito nets.
4. Boy2: come on Nigeria join us today
5. Everybody: yessss
6. Boy 1: chase malaria from your home to keep your child's dream alive by ensuring your
7. child sleeps under a mosquito treated net every day
8. Everybody: protect our dreams, chase malaria today!!!

The excerpt opens with the boy stating his life dream, but not without presenting malaria as a stumbling block. The boy metaphorically refers to malaria as an attacker and a destroyer that not only cuts short the lives of future champions of a country but also destroys their dreams. Therefore, through the direct speech act, he appeals to Nigeria and Nigerians to join in the fight against malaria and sleep under mosquito nets to protect against malaria. This implies that malaria in Nigeria is not only a dream killer but also a dangerous disease that cuts the lives of children short. The advert corroborates scholars' assertions about malaria being responsible for Nigeria's high child mortality rate (UNICEF 2019; Dasgupta et al. 2022; Bayode and Siegmund 2024). The response in line 4 supports the boy's revelation about malaria and affirms the call to stop malaria activities. The speaker in line 5 also appeals to the audience to rise without procrastinating and stop the activities of malaria by sleeping under mosquito nets. Through the appeal, the advert unearths mosquitoes as the principal agent of malaria. It, therefore, appeals to the audience that every child's dreams are kept alive by sleeping under the mosquito net. The advert, through direct speech act and metaphor, appeals to the emotions of Nigeria and Nigerians to stand up and stop the activities of malaria.

Pract of appealing is further bolstered in excerpt (40).

The interaction in the excerpt occurs in the context of family, and it presents an interaction between Kofi and his wife. The wife is appealing to Kofi to come to bed and sleep under a treated mosquito net to avert a possible malaria attack.

Background

The interaction below is between Kofi and his wife. Kofi's wife is seen appealing to him to come and sleep in the room and under-treated mosquito net to avoid being sick. Mosquito is presented in the interaction as an agent of malaria, and sleeping under the net can help prevent it.

Excerpt 4

[Kofi sweats and drinks water]

- 1) Kofi's wife: let's go to bed Kofi, it's late
- 2) Kofi: let me lie down for a bit I'm coming too

[Mosquito buzz]

[Kofi's wife tries to kill it by clapping her hands]

- 3) Kofi's wife: there are deadly mosquitoes here please come to bed, you don't want to fall sick again

- 4) Kofi: I'm coming
- 5) Kofi's wife: *[sighs and walks away to go and sleep under a mosquito net]*
[On the dining the woman talks to her daughter to eat up]
- 6) Kofi: babe, I'm feeling sick. I think it is malaria. can you get me some anti-malaria tablets from the pharmacy?
- 7) Kofi's wife: why don't we go to the hospital?

Through direct speech, the wife appeals to Kofi to come to bed and sleep under a treated mosquito net to avert malaria attack. The act of wives appealing to their husbands to go and sleep is an unmarked activity in the context of family, but the eventual place where he is asked to sleep is a marked event in the excerpt. Similarly, the act of trying to kill mosquitoes by Kofi's wife also suggests that their abode is not a malaria-free zone; this foregrounds Kofi's wife's appeal in line 2 to her husband to come to where they will not be disturbed by mosquitoes. Her utterance buttresses this in line 3. The expression "there is a deadly mosquito here. Please come to bed, you don't want to fall sick again" implicates that mosquitoes are agents of sickness and the only way to be free is to sleep in a mosquito-free environment. Similarly, it also implies that Kofi had been a victim of mosquito bites before, resulting in sickness. It is equally apparent in the interaction that there is a shared situational knowledge that mosquitoes cause malaria and that the only way to prevent malaria is to sleep under a mosquito net daily.

Kofi's eventual complaint of feeling sick and his call for self-prescription and self-medication is jettisoned and discouraged by his wife in line 7 but she appeals to her husband to visit the hospital for proper treatment. Through shared situation knowledge of mosquitoes as an agent of malaria and direct speech act, the advert appeals to the audience to sleep under treated mosquito nets to be free of malaria and visit the hospital whenever they are feeling feverish rather than resulting in self-prescription and self-medication.

Informing Pract through Asserting

Informing is an act of providing information about something. It deals with an act of telling something novel to another party either for the sake of speaking or for the person to be aware of the event so that necessary action can be taken. In this data, the advert informs the audience about the power and potency of a medication, "Forever quinine", to combat malaria and its activities.

Background

The interaction in the excerpt occurs as a drama in a home setting, though before then, an advertisement agent spoke about the damaging effect of malaria in the world and the necessity of using Forever Quinine, a malaria medication.

Excerpt 5

1. Prelude: Since 1940 over 40 million human beings have died of malaria due to wrong
2. diagnosis or ineffective drugs. Due to our love for humanity, we've called a
3. solution that will enable you to recover quickly. this is it Forever Quinine It's fast
4. effective and efficient. This is the end of malaria
5. Man 1: What happened to you
6. Man 2: I don't know what is happening to me, my head is just hot and I have pour
7. two gallons of water on my head but it is still hot
8. Man 1: But you know that it is a symptom of malaria?
9. Man 2: You sure?
10. Man 1: yes, ahan you haven't heard of forever Quinine
11. Man 2: Forever Quinine?
12. Man 1: Yes
13. Man 2: What is that?
14. Ahan you want to kill yourself. Forever Quinine is the *oga patatata* of all malaria
15. drugs once use it immediately you close your eyes you will be well
16. Man 2: serious?
17. Man 1: take two
- [One minute thirty-seven seconds later]*
18. Man 2: Ehhhh!!! I am now strong. I can go to work forever queen thank you ooo you
19. are the baba Forever Quinine Forever Quinine!! Forever Quinine!! It is the baba and
20. oga patapata of all malaria drugs in the world but if symptoms persist after two or
21. three days don't forget to consult your doctor.

The excerpt opens with a piece of information, through a direct speech act, about the number of deaths recorded through malaria. The interaction in lines 1 to 2 metaphorically positions malaria

as a killer and an enemy of the human race that must be curtailed, and also presents a medication that will bring a permanent solution to the damaging effect of malaria on the other hand. The advert informs the audience about the killing capability of malaria if it is not treated with the proper medication. To arrest the situation and stop malaria's havoc, the advert informs the audience about the power of "Forever Quinine", a potent medication in neutralising malaria's capacity. The advert informs the audience that Forever Quinine is a solution that will enable quick recovery as it is fast, effective, and efficient. This shows the speaker's assurance of the potency of "forever Quinine as the best medicine to use to end and neutralise malaria.

Similarly, Man 1, through interrogation in line 5, metaphorises malaria as a disease and equally unearths possible symptoms of malaria. Having cognitively and metaphorically established headache as a potential symptom of malaria, he, through direct speech act and the knowledge of Man 2's situation, informs the man about the effectiveness and potency of the drug "Forever Quinine" to cure malaria. The strength and potency of the drug are foregrounded in the utterance "the *oga patapata*" which means that the forever Quinine is a trusted malaria boss. The lexical item "oga patapata" is a Yoruba word which means "the boss of bosses" or the highest superior which positively positions Forever Quinine as the boss of medication that can cure malaria. It also implies that among all the medicines against malaria, Forever Quinine is perceived to be the most effective. The potency of the Forever Quinine as the king of all drugs against malaria is foregrounded in Man 2 perlocutionary effect in lines 13 to 15. Thus, through direct speech acts, shared situation knowledge, and metaphor, the advert informs the audience about the power of Forever Quinine as a potent medication against malaria.

Awareness pract

Awareness pract is a kind of pract that not only alerts the general public about different activities and nomenclature of malaria but also calls for joint action against malaria. E-adverts are deliberately and strategically used to sensitise people about the danger of malaria and are used to awaken the consciousness of the general public towards the hazard of malaria and eventually for action against it. Awareness pract bifurcates into challenging and encouraging practs.

Challenging Pract

Challenging is an act arousing competitive or provocative action against the seemingly perceived or unwanted situation. It is a call to action against an event. There is a call to challenge malaria from wreaking havoc in a particular community.

Background

The excerpt (6) presents Mundo, a traveller who can tell the story of humanity. Mundo presents malaria as a deadly disease, killer and thief that must be fought against.

Excerpt 6

1. I am Mundo, an ancient line, a line that travels and grows to tell the story of
2. humankind's oldest enemy malaria, the deadly disease that is stealing our futures.
3. The hopes of our mothers and fathers, the lives of our children and even as we
4. fight other enemies. Malaria, we won't let you steal from us anymore. We stand
5. with our leaders to fight you. To invest in our health, to strengthen our
6. community with the love of our continent together we will defeat you. Malaria,
7. we are too proud. We are strong, too smart. Join me and line by line, we will be
8. the generation that will end malaria. Draw the line.

The excerpt reveals malaria's identity as an old enemy of humankind and challenges malaria with full assurance of winning. This implies that malaria is an old foe and a thief that has stolen people's future. The words "thief and steal" foreground the identity of a thief that malaria is cast into. Line 2 of the excerpt negatively presents malaria as an enemy of the human race and an age-long problem of humankind. This implies that one of the most significant problems facing the planet is the issue of malaria. The advert negatively positions malaria as an enemy, a disease and a thief that has wreaked devastating havoc on the human race. It is equally evident in line 3 that the activities of malaria do not respect age or gender as it affects mothers, fathers and children. Hence, the speaker challenges malaria to put a stop to it and its activities. Lines 7 and 8 present a call to challenge malaria and stop its activities. In the excerpt, the speaker uses the expressions 'we won't', 'we stand', 'we are strong' and 'we are smart' to challenge malaria and end its nefarious activities. The inclusive pronouns "We and Our" in those expressions represent the people of the present generation rising to end malaria. This presupposes that if the older generation cannot challenge malaria, they are ready to fight it and end its activities. Reference to malaria as an enemy, a thief and a disease shows that it should not be allowed among humans.

Encouraging Pract

Encouraging is an act that persuades people to do something. E-adverts are used to create awareness among people, even as they encourage people to stand against malaria. It is an act of hope. In the excerpt, people are encouraged to speak out against malaria.

Background

In excerpt (7), malaria is presented as a world menace. Different world languages are used to speak against malaria and call for joint action against the deadly disease. This is done through different languages but across the same message of the fight against malaria.

Excerpt 7

1. David Beckham: malaria isn't just any disease. It's the deadliest disease that has ever
2. been.
3. Spanish: It is said to have killed half people who have ever lived
4. Kinyarwanda: More than fifty billion of us.
5. Arabic: And it still kills a child every two minutes.
6. French: But we can end it we have the knowledge. We have the opportunity.
7. Hindi: We just need more action.
8. Mandarin: We need to make the world's leaders pay attention.
9. Kiswahili: So we're launching the world's first voice petition.
10. Yoruba: your voice can help end malaria.
11. David Beckham: Speak up and say malaria must die. One voice can be powerful but all
12. of our voices together then they will have to listen. Malaria must die so millions can live.

The excerpt metaphorically positions malaria as a killer and a disease that should not be allowed to thrive and must be exposed. The interactants in the excerpt encourage one another and the world to rise and unite not only to make the world know the possible danger malaria poses but also to unite to eradicate malaria. This is done effectively by revealing the ultimate activity of malaria: killing. Malaria is not only referred to as a killer of children but is also seen to be responsible for over fifty billion deaths in the world. Hence, they encourage the world to come together to bring the activities of malaria to the awareness of the world leaders so that a decisive decision can be taken against it on the one hand and to put an end to malaria on the other hand. David Beckham, a

renowned British footballer, therefore, encourages people of the world, like other interactants: French, Hindi, Mandarin, Kiswahili, and Yoruba, to speak with a voice so that the world leader will know that malaria is a killer that must be put to death. The exchanges involve different people from different countries and continents. This situation portrays malaria as a global menace on the one hand and also negatively portrays malaria as the world's greatest enemy, with David Beckham representing the English world. In the same manner, Spanish represents Spain and the European world; Kinyarwanda represents Rwanda; Arabic represents the Arab world, including Israel; French represents the French world; Hindi represents India; Mandarin represents China; Kiswahili represents the South African countries and part of East Africa, while Yoruba represents Nigeria and West Africa. Malaria is presented as a world problem that must be dealt with.

Conclusion

In the foregoing, two categories of practs have been identified in the malaria-related E-adverts on YouTube: preventive/regulatory and awareness practs. The protective/regulatory pract manifests exposing, warning, appealing and informing practs, while awareness pract bifurcates into challenging and encouraging practs. These practs are realised through a union between the activity and contextual parts: direct and indirect speech acts, reference, metaphor, voice and shared situation knowledge. The practs seated in the theoretical frames of Mey's pragmatic act theory have demonstrated the ability to contextually unearth the true pragmatic meaning of language use in any form of interaction or discourse, including mediated interaction such as Youtube. Its emphasis on context and the socio-cultural interaction view of meaning offers the strategic arsenal for unpacking the implicit meaning in the use of language in malaria-related adverts. The paper has argued that language use in any advertisement is not only to change consumers' behaviour but also to unearth different pragmatic implications of language use.

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