

# AN ECOLINGUISTIC APPROACH TO FRAMING AND IDEOLOGY IN KAINE AGARY'S *YELLOW YELLOW*

Isaiah Aluya

&

Ocheme Williams Obande

## Abstract

This article investigates the connection between language and its environment, with a focus on the function language plays in relation to ecological degradation and the social ills that accompany it. Using insights from Arran Stibbe's (2015) ecolinguistics framework, the article examines purposively sampled extracts from Kaine Agary's *Yellow Yellow* to determine how the issue of ecological degradation has been framed, the frames used to construct it, the ideological stories present in the text and how they influence the way characters think, talk and act. Complex sentence constructions, additives, adversatives, contrasts, pronominal and vocabulary items are among the framing techniques employed to relate the issue of ecological degradation and other societal concerns that accompany it. To underline the gravity of the issue, the writer portrays it in a negative light. This portrayal is achieved through the coalescing of source and target frames with evaluative and descriptive lexical phrases that convey negative connotations. These linguistic resources highlight the various ideological stories in the text and how they influenced the issue. The analysis thus exemplifies the fact that language is indeed a means through environmental concerns can be addressed.

**Keywords:** Ecology, Framings, Ideologies, Language

## Introduction

Kaine Agary's *Yellow-Yellow* (2006) is a novel centred on Nigeria's Niger Delta region. The text discusses thematic concerns

such as oil spills, destruction of oil pipelines, poverty, kidnapping, and prostitution, all of which are indicative of contemporary Nigerian society. It illustrates the social and economic repercussions of oil exploration and exploitation on the environment, the implications of coastal settlements in the Niger Delta interacting with the sea, and descriptions of women trapped in destitution and demeaning circumstances prevalent in Nigeria's Niger Delta. In addition, the narrative explores Nigeria's political ecosystem and the role of women within it and establishes that environmental pollution creates ethical debauchery, as women in the local area succumb to promiscuousness to escape the deprivation that pervades the region. The same is true for the men who could not bear the impoverishment that engulfed their community since their means of subsistence, fishing and farming, had been destroyed by the oil company's spillage and crude oil. To make matters worse, there is no recompense for the damages. As a result, many of the region's young adults turn to kidnapping as a means of escaping poverty, and many of them are killed by law enforcement agents.

As the foregoing contextualisation has shown, Agary's *Yellow Yellow* is one of the numerous environmental texts in Nigeria that have drawn attention to the country's worsening environmental catastrophes (particularly in the Niger Delta region), with the goal of raising environmental consciousness in the public and proposing solutions to the issues raised. Given the importance of the themes addressed in the work, such as the social and economic repercussions of oil exploration and exploitation on the environment, which impedes sustainable development, the text has been approached from a variety of disciplines and perspectives. For instance, studies from the discipline of literature have approached the text mostly using theoretical insights from ecocriticism (Oseghale, 2019, Gojo & Jeremia 2021, Innocent 2022) and ecofeminism (e.g., Ashaolu 2019). However,

linguistic studies on the text have equally been conducted using theoretical insights from Discourse Analysis (e.g., Ishaku 2018), Stylistics (e.g., Abioye & Ajibioye 2015, Robert & Umoekah 2019) and Critical Discourse Analysis (e.g., Koussouhon & Dossoumu 2015). The current study differs from the abovementioned studies in that it approaches the text from an ecolinguistic perspective to examine the interconnectedness of language and its environment. The aim is to determine how language, through framing and ideology, has been used to reflect the subject of environmental degradation and other issues that develop as a result of it. To achieve this aim, the study is guided by the following questions: (a) What are the frames used to construct the subject of ecological degradation in the text? (b) How is the subject of ecological degradation framed in the text? (c) What are the different ideological stories constructed in the text? (d) How do ideological stories influence the way characters think, speak and act?

### **Conceptual Review**

Ecolinguistics, also known as ecological linguistics, emerged in the 1990s as an entirely novel field of research in linguistics that broadened sociolinguistics to include not only the social context in which language operates, but additionally the larger ecological setting, which includes other organisms and the natural world (Alexander & Stibbe, 2014). The term refers to the study of the relationships between a language and its environment (Chen, 2016). Language is a product of its physical, psychological, and sociological environment. The physical environment is the space/location where users of a specific language can be found. The psychological environment functions at the mental level. It depicts the relations between a language and other languages learned by bilingual or multilingual speakers, whereas the sociological environment represents the society's impact on the language used inside that society. In order to shed additional light on the term

“environment,” Haugen notes that “the true environment of a language” encompasses not only the physical world, but also an individual’s psychological thinking and the sociological effect of “the society that uses it as one of its codes.” As a result, the ecology of language is controlled by “the people who learn it, use it, and transmit it to others” (Haugen, 1996: 57).

Chen (2016) defines ecolinguistics as an investigation of the relationship between language and our comprehension of the world around us. This highlights the importance of language in human perception and interpretation of his surroundings. This is consistent with Chawla’s (2001: 115) contention that “cognitive reality and language are closely related, because language facilitates the modification of objective reality.” In summary, ecolinguistics is the study and application of language using ecological elements such as interconnection, environment, and diversity. It is the examination of language using various methodologies that connect language to environment. As a result, the social and physical environment of a language are reflected in its vocabulary, phonetic system and grammatical form. The two main approaches to ecolinguistics are linked to Einar Haugen (1972) and Michael Halliday (1992). While Haugen employs “ecology as metaphor” to investigate the relationship between languages in an environment, and his approach is required to address issues of language extinction and how to earthen the languages of the earth, Halliday’s approach, from which this research draws ideas, examines such interrelationship by examining the roles of language in relation to environmental despoliation and how to address this problem. Halliday’s approach to language and environmental problems investigates the function of language in the construction of environmental problems as they affect various groups and individuals. This is accomplished through discourse criticism.

## Theoretical and Analytical Tools

Arran Stibbe's (2015) ecolinguistic framework is used in this study. Ecolinguistics, according to Stibbe (2015), analyses language to disclose the stories we live by, judges those stories from an ecological standpoint, rejects detrimental stories, and contributes to the search for new stories to live by. Stibbe (2015) defines a story as a cognitive structure in the minds of individuals which influences how they perceive the world, and the story-we-live-by as a story in the minds of multiple individuals across a culture. Stibbe (2015) believes that stories are the core and hidden reservoir of values. Change the narrative that people or nations live by, and you change the people and the nations. Stibbe groups stories into eight categories: ideologies, framings, metaphors, evaluations, identities, convictions, erasure and salience. He contends that these stories function cognitively to alter how people view reality, with the goal of inspiring people to adopt language that inspires them to conserve the earth rather than destroy it. The current study will glean knowledge from two of the eight stories, notably framings and ideologies.

Most fields, including the arts and social sciences, use the concept of framing. Entman (1993) defines framing as picking particular characteristics of a concept and emphasizing their importance in a communicating text. In linguistics, framing refers to how language is used to shape perception of a situation, topic, or notion. Stibbe (2015) describes framing as the use of a story from one area of life (a frame) to structure how another area of life is conceptualized. He identifies two types of frames; namely, source frames and target frames. Source frames refer to the area of life which is being drawn from to provide words and structure in framing. In other words, it is the conceptual domain from which we draw a given subject or the concept that is figuratively employed to provide a means of understanding another concept. However, the target domain is the

semantic domain that we attempt to understand in terms of another domain (for example, source frames). This means that the source frames contain information that aids in comprehending the target domain. Frames highlight specific characteristics of a perceived reality, typically simplifying the message to mobilize people and gain support.

Ideologies, as defined by Stibbe (2015), are stories about how the world was, is, and should be in the minds of members of a group that impact how they think, talk, and act. Ideologies manifest themselves through discourses, which are distinctive forms of language utilized by groups or institutions. Kress (2010: 110) comments on how discourses construct “meaning about the world from an institutional position” and are “meaning-resources available in society to make sense of the world.” All of these institutions have distinct methods of using language and visual images that provide hints to their underlying ideologies. Overall, ecolinguistic analysis can be effective in revealing the stories we live by, analysing them from an ecological standpoint, challenging them, and seeking for new stories that are required to thrive in the reality we face.

## **Methodology**

The study is qualitative in orientation. The purposive sampling method is adopted to sample dialogical exchanges from the text. The sample dialogical exchanges are analysed using Stibbe’s (2015) framework on ecolinguistics to determine (a) the elements employed in the text as frames to construct the subject of ecological degradation, (b) how the subject of ecological degradation is framed in the text, (c) the different ideological stories in the text, and (d) how ideological stories influence the way the characters think, speak and act. The analyses of both framing and ideology are coalesced and done in one section. Each extract that captures the theme of environmental degradation is sourced from the dialogical exchanges from Agary’s *Yellow Yellow* analysed using insights from Stibbe’s conceptualization of framings and ideologies.

## **Textual Analysis**

This section examines the data for study for how ecolinguistic tools such as framings and ideologies have been employed to construct stories relating to environmental degradation and other social issues that develop from it.

**Extract 1:** A group of people, painted in the same black as my mother, some covered from head to toe, was marching to see the Amananowei, the head of the village. They were marching to the Amananowei's house to report the matter and demand that he take it up with the oil company. Some were crying; Others were talking about compensation (Agary, 2006, p.4).

The first extract discusses land degradation resulting from oil spills. It is composed of three different sentences with a complex structure. Each sentence's components contribute to the issue raised in the text. The first sentence has a main clause as well as two subordinate clauses. The nominal expression, "a group of people" in the first sentence introduces the reader to the focus of the writer's discourse subject. Hence, the expression functions as an element of focalisation in that it makes this portion of the sentence the focus or topic of discourse. The two subordinate clauses preceding the main clause, "painted in the same black as my mother" and "covered from head to toe," serve a complementary role in that they provide additional information to the main clause, which helps to foreground the subject of oil spills and their attendant effect on the people and their farmlands.

The writer uses vocabulary items such as "painted in black" and "covered from head to toe" to describe the devastating effects of oil spills. The second sentence in extract one begins with the pronoun "they," which serves to connect its flow back to the first sentence. The pronominal item here refers to the same group of people mentioned in the first sentence. However, the main clause of this sentence "they were marching to Amananowei's house" and the subordinate clause "to

report the matter and demand that he take it up with the oil company” highlight the seriousness of the discourse subject raised by the writer in this text. The third sentence, which consists of the two clauses “some were crying” and “others were talking about compensation,” allude to the devastation that oil spills cause to people, supporting the seriousness of the discourse subject raised by the writer. A detailed examination of this text reveals how Agary uses lexical words and intricate sentence patterns as frames to adversely project the theme of environmental degradation in the Niger Delta region. The writer’s use of framings directs the reader’s attention to the discourse subject, provides depth and context to the issue discussed, and improves the overall aesthetic of the message conveyed.

**Extract 2:** Sometimes, when I would sit outside with boys and girls in my age groups, we would listen to the radio and sometimes we would hear an Ijaw person, living in Port Harcourt or Lagos speaking about how the oil company had destroyed our Niger Delta with impunity. They would discuss how the Ijaws and other ethnic groups were suffering and even dying while the wealth of their soil fed others. They would proffer ideas about what the oil company and the government had to do. (Agary, 2006, p.9)

Extract two highlights the challenges of degradation, destitution, and exploitation in the Niger Delta despite the region's abundance of resources. The text is composed of three sentences, each of which contains a main clause and a succession of subordinate clauses that contribute to its content. The writer uses two ecolinguistic stories here: framings and ideologies. The text projects the concept of ideology, which is one of the stories proposed in Stibbe's (2015) framework. Stibbe describes stories as concepts or beliefs that permeate a society and have an impact on how people behave, think, and speak. He adds that ideologies are stories that shape the perception of group members’



past, present, and future and their behaviour. Extract two introduces ideology with the expressions "our Niger Delta," "the wealth of their soil," and "what the oil company and the government had to do." The Niger Delta was thought to be one of the most resource-rich deltas in the world compared to other oil-producing countries before mineral resources were discovered and oil was drilled in the area. The Niger-Delta is home to wetlands, streams, ponds, and rivers teeming with seafood, lush rain forests, a wealth of wildlife, and fertile agricultural land in addition to oil and gas (Amah and Umobong, 2021).

The ancestors who originally inhabited the region have a claim to ownership of these natural resources due to their residence in the area. This is how the ideology of ownership of these natural resources has been passed down from generation to generation. The ideology of ownership of natural resources and the region's reliance on these resources as their means of living, is the story according to Stibbe's framework that has been, but regrettably is no more, owing to the advent of oil discovery and the drilling of oil in the region. Equipped with this mind-set, every indigenous community in the Delta area has persistently asserted its rightful claim to these natural resources. The foregoing informs the choice of the lexical expressions, "Our Niger Delta", "the wealth of their soil" and "what the oil company and the government had to do" employed in the text to assert control over these natural resources. The first sentence foregrounds the issue of environmental degradation owing to the activities of oil drilling by the multinational corporations of the petroleum industry. This is encapsulated in the expression "Our Niger Delta had been destroyed by the oil company". The second sentence emphasizes the problem of geographic exploitation as illustrated in the expression, "the Ijaws and other ethnic groups were suffering and even dying while the wealth of their soil fed others." The third sentence, "what the oil company and the government had to do," suggests compensation and the repair of all harms made to the region as a result of the oil company's partnership with the government. As demonstrated in above, extract two uses

Stibbe's (2015) framework to construct the story that was, is, and should be in the region.

The second ecolinguistic devices used in extract two is framing, which is accomplished using pronominal reference, contrast, and a few lexical expressions. These elements are used by the writer as frames for effectively illustrating the discourse subject. Stibbe (2015) defines framings as specific stories about certain domains of life that employ discrete units of general knowledge known as frames. The discrete units of knowledge here relate to a source frame that is utilized to shape or map a target domain. The source frames aid in comprehending the target domain. In extract two, Agary uses the source frames "the oil company," "suffering and dying," and "others" to structure or map the target domains, "our Niger Delta," "the Ijaws and other ethnic groups," and "the wealth of their soil.", and for this understanding to be realized, structure or mapping between both frames is required. The structure of these domains is accomplished by lexical items such as "destroyed," "were," and "fed." The writer conceptualizes the source frames as problems and once more wants the reader's attention attracted to the target domain in order to explain how the problem generated by the source frame has influenced the target frames, which is his final destination.

Pronominal terms such as "we," "our," and "their" are worth discussing given their functional significance in the text. The reference items "We" and "they" in the text relate to boys and girls or youths from the region discussing issues of environmental degradation and resource exploitation. With the choice of "we" and "they", the youths express their solidarity for course of the region, indicate the collectivism of their action and assert their desire to exercise their rights. Apart from the utilisation of pronominals, the writer employs contrast as a linguistic tool in framing his intentions about the subject discourse. Here, he employs the compound-complex sentence structure to, regrettably, expose the Niger Delta's hunger and lack in the midst of plenty. The expression "The Ijaws and other ethnic groups are suffering and even dying while the wealth of their soil fed others" contrasts two aspects of

the Niger Delta. The writer's use of contrast unifies each component of the text by stressing the various perspectives on the problem at hand.

**Extract 3:** If we had to suffer amidst such plenty, then these boys would cause as much as havoc as possible until someone took interest in our plight and until justice, as they saw it, prevailed. (Agary, 2006, p.9)

Unlike extract two, which emphasizes degradation, impoverishment, and exploitation, extract three concentrates on misery and protest in the Niger Delta region. This is accomplished by the use of a complex sentence structure that consists of one main clause and an array of subordinate clauses. The text begins with the subordinate clause, “if we had to suffer amidst such plenty,” highlighting how the writer leverages on the device of contrast to emphasize the idea of suffering. In this text, the pronominal term “We” alludes to the indigenous people. The writer highlights two depressing facts concerning the residents of the Niger Delta through contrast. The first reveals their poverty, whereas the second indicates their prodigious wealth. In order to emphasize the idea of protest, the main clause, “these boys would cause as much havoc as possible,” is placed next to the first subordinate clause. This main clause perfectly captures Stibbe’s (2015) view of ideology as one of the stories that pervade a society and shape the way its members think, speak, and act. The nominal expression, “These boys” introduces the writer’s discourse subject. It refers to the revolutionary fighters in the Niger Delta who are striving for the region’s emancipation from all injustices, including those committed by the government and the oil industry. These young people’s protest stems from the ideology or story they have received from their leaders or parents. The story portrays the fact that the indigenes own all natural resources in the region, and that with these riches, the region is expected to be one of the most developed in the nation. The story also includes the fact that the oil firm and the government are ruining the region’s ecosystem by drilling oil and exploiting the inhabitants. Armed with this ideology or motivated by

this story, the youths believe that protesting against oil companies and the government is an appropriate way of expressing their displeasure with these injustices. The aforementioned informs the devastation these young people are causing to the government and the oil corporation. In addition to ideology, the writer uses framing as an ecolinguistic tool to highlight the injustices that the government and oil firms have committed against the region. Lexical expressions like “struggle amidst plenty,” “as much havoc as possible,” and “someone,” for example, are source frames used to map the target frames “we,” “these boys,” and “our plights.” The mapping between these two frames is accomplished by lexical items such as “had to”, “would cause”, and “taken an interest in”. Agary’s focus here is on the target frames, which all reflect the people of the Niger Delta. However, in an effort to make the reader understand the misery of the Niger Delta people representing the target frames, he introduces the source frames, which indicate the factors responsible for the region’s destitution and which lead to the protests carried out by youths.

**Extract 4:** Some of them joined the boys from other villages to kidnap oil company executives or bar oil company workers from doing their work. Mostly, they were successful, but sometimes one or two of our boys failed to return from a mission. The word around the village was that the police had caught and killed them, but we would not hear about this on the radio. (Agary, 2006, p.10)

Extract four expands on the issue of protest that was examined in extract three by shedding light on the dimension of protest undertaken by the youths in the region. The excerpt is comprised of three sentences, each with a complex structure. Each sentence’s components relate to the text’s themes of kidnapping and resistance. The text highlights two ideologies. The first ideology is represented in the first sentence, and it

is a belief ingrained in the youths that leads to their kidnapping oil executives and restricting oil company workers from doing their jobs. All acts of violence committed by the boys as a form of protest against the oil company executives, their workers, and the government are influenced by their conviction that their region is being exploited by the government and their ecosystem destroyed by the oil company. This influences the lexical items “kidnap” and “bar” ascribed to the youths in the region.

The second ideology, however, is represented in the third sentence; it is the belief peddled by law enforcement personnel that the region’s mineral riches belong to the government. Armed with this mind-set, the police and other law enforcement officers are dedicated to safeguarding and advancing the government’s interests in the region. This explains their opposition to the region’s youth protest, which culminates in the deaths of some of the youths. This opposition is reflected in the vocabulary items “caught” and “killed.” From the above, we can discern a clash of ideologies between two groups in the region: the police and the youth. The above-mentioned themes of abduction and resistance have also been clearly expressed using the ecolinguistic method of framings.

Agary employs the source frames “oil company executives,” “oil company workers,” and “the police” to structure the target frames “the boys from other villages” and “them” to successfully describe the youth attack on oil company executives and staff. Note that all the lexical items that comprise the source frames are representative of the government and hence promote its interests. Those who represent the target frames, on the other hand, represent the Niger Delta region. Lexical items such as “kidnap”, “bar”, “caught”, and “killed” are used to map the source frames to the target frames. The writer traces the genesis of the Niger Delta's problems to the source frames and uses this edium to explain how the problem caused by the source frames has affected the target frames.

**Extract 5:** The government that should be enforcing the laws to protect us in the Niger Delta is in fact putting our heads

on the chopping block for the oil companies to finish the job. (Agary, 2006, p.137)

Extract five emphasizes the disillusionment of the Niger Delta residents over government's collaboration with oil multinationals and its failure to protect the region's people and property. This concept is expressed through an intricate sentence pattern. The main clause is, "The government is in fact putting our heads on the block," while the subordinate clauses are, "that should be enforcing the laws to protect us in the Niger Delta" and "for the oil companies to finish the job." The nominal expression "the government" that introduces the main clause serves as an element of focalization in that it draws attention to the focus of the writer's message. This message is conveyed in the final portion of the main clause, which is summarized in "is in fact putting our heads on the chopping block." Subordinate clauses are used to expound on the message. In this case, the government is accused of ignoring one of its fundamental responsibilities, which is to protect people's lives, as well as collaborating with oil firms to cause devastation in the region. The main clause in the text conveys the ideology of the region's inhabitants, who believe that one of the hallmarks of a good and efficient government is the protection of its citizens' lives and property. As a result of this ideology influencing their thinking pattern, they expected a lot from the government as expressed in "the government that should be enforcing the laws to protect us in the Niger Delta." Unfortunately, this is not the case with the inhabitants of the Niger Delta and hence the cause of the disillusionment. The idea that the government should be in charge of ensuring the safety of its citizens' lives and property leads the indigenous people to allege that the government is partnering with the oil companies to wreck the region.

### **Discussion of Findings and Conclusion**

With emphasis on language's functions in connection to environmental despoliation, this study sought to investigate the

interactions between language and the environment in which it occurs. Using insights from Stibbe's (2015) ecolinguistics framework, the study looks at a few selected extracts from Agary's *Yellow -Yellow* to determine how the subject of ecological degradation has been framed, what frames have been used to construct it, and what ideological stories are present and how they affect it. Framing devices employed in the text to relate the topic of ecological degradation and other societal concerns include complex sentence structures, additives, adversatives, contrasts, pronominals, and vocabulary items. To emphasize the seriousness of the issue, the writer portrays this subject and other related social issues in an unfavourable perspective. This portrayal is accomplished by employing source and target frames in conjunction with evaluative and descriptive lexical items that convey negative meanings. By means of these linguistic resources, ideologies like the government's claim of mineral resource ownership in the Niger Delta region, the oil companies' claim of government ownership of mineral resources in the region, and the indigenous people of the Niger Delta's claim of ownership are highlighted. The ideological narrative of the Niger Delta has an impact on the region's youths' acts of sabotage, theft, property destruction, and kidnapping. Nonetheless, the government's ideological narrative shapes the actions of the oil corporation, the police, and other law enforcement agencies in the region. Finally, by recognizing the role that language plays in this dilemma and devising solutions, ecolinguistics aims to address the worldwide environmental catastrophe. This is precisely what the current study has accomplished through the examination of a few selected portions from Agary's environmental literature, which use language to illustrate the gravity of environmental degradation and suggest solutions. The study suggests that more of Stibbe's (2015) ecolinguistics framework be investigated in later research on this text.

### References

- Abioye, T. & Ajiboye, E. (2014). A Lexico-Stylistic Analysis of Kaine Agary's *Yellow-Yellow*. Arua, E., Abioye, T. & Ayoola, K. (eds.) *Language, Literature and Style in Africa: A Festschrift for Professor Christopher Olatunji Awonuga*. Cambridge Scholars: Newcastle. 115- 130
- Adewumi, S. (2022). Effects of environmental desecration: An ecocritical reading of Agary's *Yellow-Yellow*. *Journal of English language and Literature*. 9(3), 74-79.
- Agary, K. (2006). *Yellow Yellow*. Lagos: Dtalkshop.
- Alexander, R., & Stibbe, A. (2014). From the analysis of ecological discourse to the ecological analysis of discourse. *Language sciences*, 41, 104-110.
- Ashaolu, O.O. (2019). The ensnaring oil: An ecofeminist critique of Kaine Agary's *Yellow Yellow*. *International Journals of Humanities and Social Sciences*. 9(6), 41-49.
- Chawla, S. (2001). Linguistic and philosophical roots of our environmental crisis: The challenge to applied linguistics. In Fill, A. & Muhlhausler, P. (Eds.), *The ecolinguistics reader: Language, ecology and environment*. 115-123. London: Continuum Press.
- Chen, S. (2016). Language and ecology: A content analysis of ecolinguistics as an emerging research field. *Ampersand*, 3(1), 108-116.
- Entman, R. M. (1993). Framing: Toward clarification of a fractured paradigm. *Journal of communication*, 43(4), 51-58.
- Halliday, M. A. (1992). New ways of meaning: The challenge to applied linguistics. *Thirty years of linguistic evolution*, 59-95.
- Haugen, E. (1972). *The ecology of language*. Stanford, CA: Stanford University Press.



- Innocent, C. C. (2022). A social ecological reading of Kaine Agary's *Yellow-Yellow*. *Global Journal of Human-Social Science*, 22(A5), 1-10. Retrieved from <https://socialscienceresearch.org/index.php/GJHSS/article/view/102782>
- Koussouhon, L. A., & Dossoumou, A. M. (2014). Lexico-grammatical analysis of *Yellow-Yellow* by Kaine Agary with a focus on experiential and textual meanings. *Mediterranean Journal of Social Sciences*, 5(23), 24-30.
- Koussouhon, L. A., & Dossoumou, A. M. (2015). Analysing interpersonal Meta-function through mood and modality in Kaine Agary's *Yellow-Yellow* from critical discourse and womanist perspective. *International Journal of English Linguistics*, 5(6), 20-33.
- Kress, G. (2010). *Multimodality: A social semiotic approach to contemporary communication*. London: Routledge.
- Oseghale, F. (2019). *Ecocritical issues in Kaine Agary's Yellow-Yellow*. England, Hampshire and Burlington: Ashgate Publishing Company.
- Robert, E., & Umoekah, E. S. (2019). Exploring style in modern fiction: An example of Kaine Agary's *Yellow Yellow*. *Journal of Humanities and Social Sciences*. 24(1), 119-130.
- Stibbe, A. (2015). *Ecolinguistics: Language, ecology and the stories we live by*. Routledge.