



Stylistic Appraisal of ‘Change’ As an Ideology in the Presbyterian Church Day Speeches of Right Reverend Doctor Festus Ambe Asana, Moderator of the Presbyterian Church in Cameroon

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Abstract

Stylistic analysis is analysing the style in language, and its variation according to factors such as the author, genre, context and historical period. The style in language deals with the language used in a given context, taking into consideration those involved, therefore causing one speaker or writer's style to be different from another. The choice of language from available language resources and different contexts make the texts different, given that the language users have different ways of representing the world. The present study analyses the five Presbyterian Church day speeches made by Right Reverend Dr Festus Ambe Asana, moderator of the Presbyterian Church in Cameroon from 2009 to 2014. The study uses the concepts of Style and the Rhetorical Appeals which are logos, ethos and pathos, as framework. Asana commands respect, credibility and authority as a moderator, uses logical facts and analogies in appealing to the emotions of the Christians of the Presbyterian Church in Cameroon to change and become responsible children of God, whether in church or in their work places. Change as an ideology during Asana's reign as moderator is expressed in his speeches through stylistic devices like dyads, triads, contrasts and images. The images show positive movement from one stage or point to another, the contrasts show the pictures of what is and what is supposed to be and the triads and dyads give a vivid image of what Asana considers a Christian whose outward change is influenced by an inner mindset.

Keywords: style, speech, ideology, change, Presbyterian church

INTRODUCTION

Stylistics is a sub-discipline of linguistics that is concerned with the systematic analysis of style in the language and how this can vary according to such factors as, genre, context, historical period and author (Crystal and Davy 1969, Leech 2008, Jeffries et al 2010, pp.1). Doing stylistics is analysing style in language use, whether in literary or nonliterary texts. Stylistics delves into how the writer or speaker deploys language to communicate and also explains the relationship between language and the artistic function in the text. Stylistics goes with style which is the way in which language is used in a given context, by

a given person, for a given purpose. Therefore, style has something to do with language in use, can be applied in both written and spoken communication, and is a distinctive way of using language for some purpose and to some effect. Jeffries et al (2010, pp.1) explain that analysing style means looking systematically at the formal features of a text and determining their functional significance for the interpretation of the text. Considering style as a choice, there are a multitude of stylistic factors that lead the language user to prefer certain linguistic forms to others. Confirming these preferred choices in style, Simpson (2004, p.22) argues that much of everyday experience is shaped and defined by actions and events, thoughts and perceptions, and it is an important function of the system of language that is able to account for these various 'going on' in the world. This means that textual representations come as a result of encoding into grammar and using resources of the language system to portray events and real life experiences. Therefore, a writer or speaker's style include the different choices of language they make from the variety of language resources available. These 'choices have a profound impact on the way texts are structured and interpreted' (Simpson, 2004, pp. 22) and portray the world view of the writers or speakers, taking cognizance of the contexts. Many researchers have analysed these choices bringing out the way people view their societies and achieve their intentions through the use of language.

Speech analysis has been a concern in the works of stylisticians in recent years. Quinto (2014) carries out a stylistic analysis of President Benigno Aquino 111's October 30th speech and concludes that the president makes extensive use of personal, temporal and spatial, and social deictic expressions to effectively persuade the audience. Quinto proposes that stylisticians and other researchers should use tools available at their disposals to better understand the nature and dynamics of political discourse. Zheng (2014) analyses Martin Luther King Junior's famous speech, 'I have a dream.' In the study, Zheng analyses lexical features which include common words, literary words, pronouns, syntactic features of repetition and parallelism, periodic sentence structure, semantic features of euphemism, simile, metaphor, pun, paradox and irony, antithesis, and phonological features of rhythm and alliteration. Zheng concludes that these stylistic devices enliven King's speech, adding much interest and beauty to the speech which helps in persuading and calling on Americans to fight for equal rights for blacks and whites. Fomukong (2015) extends the analyses to six of Martin Luther King Junior's speeches, 'I have a dream' inclusive. She uses a stylistic-rhetoric approach, revealing that King Junior makes extensive use of Biblical allusions, antithetical structures and triads in his speeches. She concludes that this patterning is to create a powerful impact on his audience emotionally, causing them to react.

Abuya (2012) does a pragma-stylistic analysis of President Goodluck Ebele Jonathan's inaugural speech, focusing on speech acts. Abuya identifies illocutions, locutions and perlocutions and their projected meanings. He identifies a high percentage of commissive acts in Goodluck's speech and concludes that the President uses much of commissives to reassure the people that he will not disappoint them. In the same vein with Abuya, Akinwotu (2013) analyses the nomination speeches of Chief Obafemi Awolowo and Chief M.K.O. Abiola, all of Nigeria using J.L. Austin's speech act theory and Searle's five

categories of speech acts. The study reveals that particular socio-cultural contexts call for a kind of structure to express the communicative functions of speeches.

The contexts considered in stylistic analysis are the linguistic and non-linguistic contexts. Linguistic context refers to the features of language inside the text, like sounds, words, phrases and sentences, relevant to the interpretation of other linguistic elements. The non-linguistic context is a much more complex notion since it includes text external features influencing the language and style of a text. It is in this light that this study examines how Right Reverend (Rt. Rev.) Dr Festus Ambe Asana's Presbyterian Church Day speeches during his reign as moderator fulfill his aspirations for the Presbyterian Church in Cameroon (PCC), through his use of language to transmit his ideology of change. Asana in his acceptance letter names his reign, a synod of change. The study therefore aims at examining how he manipulates language, using different stylistic devices in his speeches to represent and propagate his ideology of change. This will be seen in his presentation of facts and ideas, in clear, convincing and attractive language through images, contrasts, triads and dyads. The data is collected by reading Asana's Presbyterian Church Day speeches and identifying the prominent and effective devices he uses to emotionally affect his audience.

BACKGROUND TO THE STUDY

The background of this study is divided into three sections which are:

1. the Presbyterian Church in Cameroon, of which Rt. Rev. Dr Asana was moderator,
2. the Presbyterian Church Day, on which Rt. Rev. Dr Asana had to send out messages for his Christians, and
3. Rt. Rev. Dr Asana, who is the writer of the speeches to be analysed.

The Presbyterian Church in Cameroon (PCC)

The PCC succeeded the Basel Mission Church in Cameroon, which was an arm of the Evangelical Missionary Society of Basel (Basel Mission) in Switzerland. The Basel Mission Church in Cameroon gained independence in 1957 as PCC and has developed, expanding in the number of congregations, schools and hospitals, and runs several development projects that include micro financing and vocational training projects in woodwork.

The PCC is found in all 10 regions of Cameroon, it is much organised and carries out evangelical activities that make its presence in the country to be strongly felt. According to the church's diary (2016, pp.74-75) PCC membership is between 1.000.000 to 1.500.000, with 29 presbyteries, 440 pastors and Evangelists, with a number of 1.457 congregations, 12 of which are found in Belgium (4), USA (1), Finland (1), Germany (4), Denmark (1), and south Africa (1). The PCC has 4 hospitals and 21 health centres and is renowned for the eye services it offers, having 1 eye hospital and 5 eye clinics. The church has 151 primary schools, 23 secondary schools, a teacher training college and one theological seminary. According to www.arcworld.org the PCC has 2 Rehabilitation services, an HIV/AIDS unit and a central Pharmacy. It runs a bookshop (Presbook Ltd), a printing Press (Presprint), a handicraft centre (Prescraft) and a woodwork programme.

With all these, Presbyterian Church in Cameroon is amongst the few prominent and well organised churches in the country.

The Presbyterian Church in Cameroon is headed by a moderator who is the spiritual and executive head of the church and the synod clerk who is the chief administrator of the PCC and also in charge of personnel management (www.arcworld.org). The synod is the highest organ of the church and meets once in two years, but there is a synod committee executive which meets quarterly and takes actions on behalf of synod and reports accordingly to the synod when it holds. There is also the synod committee which meets once a year to make preparations for the synod. Education, health services, developments, communication, youth, women and men's work departments are all headed by executive secretaries answerable to the synod. There is also an internal Audit Department led by a director who carries out periodic audit assignments to assess and evaluate the financial and administrative performances of the respective institutions of the PCC (www.arcworld.org).

The election of the moderator is done after every 5 years but the moderator can do two terms of office if re-elected. Since the PCC is an Anglophone affair, and there are two Anglophone regions in Cameroon, (North West and South West), the positions of the moderator and synod clerk alternate. When the moderator is a North westerner, the synod clerk will be a South westerner and vice versa.

Presbyterian church day (PC day)

On the Presbyterian Church Day (PC Day), usually celebrated on the 2nd Sunday in November each year and also a day celebrated as the independence day of the PCC, the moderator usually sends out his message, which is read by him in the congregation where he is worshipping, and read by Pastors of the PCC in their respective congregations. It is a day of evangelisation and jubilation. Different parishes of the church come together, present evangelical activities like Bible verses, dramas and dances. The celebration usually ends in eating, drinking and an evangelical dance.

Right Reverend Dr Festus Ambe Asana

Rt. Rev. Dr Festus Ambe Asana is the fifth moderator of the PCC. He was born in Bafut in 1948. He attended Presbyterian Primary Schools and did his secondary education at Cameroon Protestant College (CPC) Bali, in the North West Region of Cameroon. After succeeding in the London General Certificate of Education (GCE), he proceeded to Cameroon College of Arts, Science and Technology (CCAST) Bambili, still in the North West Region of Cameroon, where he had the Advanced Level certificate. Asana started his theological studies in the faculty of Protestant Theology, Yaoundé, graduating with the Bachelor's degree in 1976. He later on moved to USA where he earned his master's in Harvard University and doctorate degree from Boston University. Upon his return to Cameroon, he continued fervently in his pastoral duties, serving God through the PCC.

In addition to being a pastor in several congregations, some of the responsibilities Rt. Rev. Dr Asana held in service to the church are:

- Teacher at Presbyterian School Macha—Bambui
- Teacher at Cameroon Protestant College Bali (1971—1972)
- Lecturer at Theological College, Nyasoso and Kumba Seminary
- Principal of Theological College, Nyasoso
- Chaplain of Government Secondary School Nyasoso
- Dean of the Presbyterian Theological Seminary Kumba
- Synod clerk of the Presbyterian Church in Cameroon for 10 years (1999-2009)
- Moderator of the Presbyterian Church in Cameroon (2009—2014)

The Rt. Rev. Dr Asana served as secretary to the Administrative council of the Faculty of Theology, Yaoundé. He was a member of the board of governors of the Cameroon Bible Translation and Literacy Association (CABTAL) and board chairman of the Protestant University of Central Africa, Yaoundé—Cameroon. He also served as the Vice President of the Council of Protestant Churches in Cameroon (CEPCA) and member of the central committee of the World Council of Churches (WCC).

He was elected as moderator of the PCC by the 44th synod of the Presbyterian Church in Cameroon that met at Church Centre Kumba, South West Region, from November 22-24, 2009. He was moderator of the PCC for five years, November 2009-November 2014.

SUMMARY OF SPEECHES BY RT. REV. DR ASANA

The five speeches examined in this study are all speeches presented by the Rt. Rev. Dr Asana on the Presbyterian Church Day celebrations from 2010 -2014. They are: *Standing on the promises of God*, *Responsible Stewardship*, *Be Steadfast*, *Lord have Mercy* and *Farewell: Stepping aside in hope*.

Standing on the promises of God (2010)

Asana begins his message with a word of thanks to Presbyterian Christians for making their, moderator and synod Clerk, induction a success. He quotes Jesus' last words to his disciples telling them, he will always be with them. He goes on, to assure the Christians of the Presbyterian Church that God promised Moses in Exodus 3:12 in the Bible that he will be with him and later on promised Joshua in Joshua 1:5-9 that he will never leave him. He relates this to the Presbyterian Church and assures Christians that God's promises have always been true to the church. He examines the progress of the church in the number of movements, congregations and individuals, signaling the spread of the gospel. He ends by applauding the start of the Cameroon Christian University (CCU) by the former moderator, and calls on Christians to support the new idea, of the university, spiritually and financially. Asana, looks at Jesus' disciples, Moses and Joshua as leaders who carry on successfully because of God's presence in their lives and holds the belief that as God led the people of Israel through these leaders, he will do so for the Christians of the Presbyterian Church in Cameroon through him, Asana. He ends with the hymn 'standing on the promises of Christ my King' assuring Christian he trusts in God's leadership. He looks at leadership in the light of transparency, accountability and excellence.

Responsible stewardship (2011)

In the 2011 PC Day message, Asana begins addressing the Presbyterians by taking them back to the missionaries who brought the gospel of Christ from Switzerland and Germany to Cameroon. He enumerates three major things these missionaries did—‘preached the gospel, established schools and built hospitals.’ He links the growth of the church to the state of these establishments, presenting the growth, numerically. He promises to carry on with transparency and accountability which will maintain change for the better in the church. Asana reminds Presbyterians that the present synod is a ‘synod of change’ and reassures Christians that ‘ours is a quest for ways of making our church and its related social services better tomorrow than they were at independence in 1957.’

Asana calls on Christians to help him in his idea of ‘change’ by beginning with themselves. He pleads that each Christian becomes an agent of change by being transparent and accountable in their practices. He ties this to the growing of the mustard seed. The seed is small but grows into a very big tree and becomes a place of security for many’ (Mark 4:30 – 32). He applauds the Christian Women Fellowship, for celebrating a Golden Jubilee and calls on Christians of the PCC to be relevant as an instrument of transformation in their homes and communities. His ideas of stewardship come with serving as a leader. This goes with Jesus’ words that for one to become a leader, that one must serve.

Be steadfast (2012)

In 2012 Asana focuses on steadfastness in the Lord as a desirable quality of a Christian. In his speech he cites an instance from Richard Bewes book ‘The church Marches On.’ He explains how Bewes tells the story of how Julius Caesar and his army cross the river Rubico after Caesar tells his officers ‘but if we cross that stream, all must be decided by the sword.’ He goes on to quote Jesus in Luke 9:62 of the Bible saying ‘No one who puts a hand to the plow and looks back is fit for the kingdom of God.’ He relates crossing the Rubicon to committing oneself to an irrevocable course of action when there can be no turning back. In his message he emphasizes the commitment of Christians to an irrevocable course of bringing the Good News of Jesus. This could be done by Presbyterian Christians emulating the European missionaries by carrying the Good news of Christ to those who have not received it in Cameroon. He trusts in Christians to be steadfast despite challenges, and calls on them to carry out worship services in which the Christians are uplifted spiritually. Asana calls on the present generation of the church to give hope to the next generation by asking Christians to ask themselves ‘What legacy am I leaving behind as a member of the Presbyterian Church in Cameroon?’

Lord have mercy (2013)

Asana starts by thanking Christians for collaborating with them, the leaders, to achieve the aim of transparency, accountability and unity. He calls themselves the leaders, facilitators and refers to the Christians as the key players, both forming a team. He addresses the Presbyterian Christians this time drawing inspiration from worldly events

– reflecting on circumstances in Cameroon, Africa and the world. He names misfortunes in Cameroon, Syria, Egypt and South Sudan, and blames this on oppression, exploitation, terrorism and bad governance. He pleads with Christians to ask mercy from God and in doing this, they should present themselves in the image of God wherever they are, whether in church or their workplaces, because God is everywhere, and in presenting God's image Christians contribute to the peace and sanity of the community and nation. He focuses on the core values of the church and ends this speech with a cry for high Christian standards in the preparation for the next year's elections.

Farewell: stepping aside in hope

This is his last year since he had decided not to stand again for election as moderator of the Presbyterian Church in Cameroon. In consolation, he calls on Christians who wondered what the future of the PCC would look like, to look up to God by overcoming fears, hoping in God, trusting in the fact that God sees his children when they are in pains. He assures Christians to believe that even when the present is burdened with troubles and the future is uncertain, they should be patient and wait for God's time because in his time 'the night soon ends in joyous day.'

He brings in the image of the fears parents have when children are leaving home into the outside world. While assuring Christians that God is in control, he considers to address the sunset of their (the leading team) constant appeals for transparency, accountability and unity. He looks at his reign as moderator of the PCC as a journey with many stopovers. He brings out the image of a plane with a crew and recounts the achievements of the 'synod of change' for the five years they have been leading. He elaborates on the challenges, for example, the closing of the medical programme of the Faculty of Medicine and Biomedical Sciences of the Cameroon Christian University (owned by PCC) by the government of Cameroon. He reemphasizes that their leadership 'concentrated on encouraging change in the way we relate with God ...to look inwardly, reflect on our identity as Christians and then respond to external challenges with the strength of our mindset as changed people of God.' On behalf of his family and the leadership crew, he thanks Presbyterians for supporting them.

REVIEW OF STYLISTIC DEVICES

The terms examined in this section are the analytic tools to be used in analysing the five speeches by Rt. Rev. Dr Festus Ambe Asana. The devices are dyad, triad, contrast and image.

Image

Holman (1960, pp.232) describes image as 'a literal and concrete representation of a sensory experience or an object that can be known by one or more senses.' The image functions by representing a sensation through the process of being a 'relict' of an already

known sensation. The qualities usually found in images are particularity, concreteness and an appeal to sensuous experience or memory and may be literal or figurative.

Contrast

Contrast is identified with the concept of antonym and opposition. Holman (1960, pp.108), defines contrast as 'a rhetorical device by which one element (idea or object) is thrown into opposition to another for the sake of emphasis or clearness.' In further explanation, he holds that the effect of the device is to make both contrasted ideas clearer than either would have been if described by itself and considered as a means of arousing emotional impressions of deep artistic significance. Jeffries (2016), describes contrasting in Textual Conceptual Functions as a lexical semantic oppositional sense relation and gives the different types as complementary-mutually exclusive, converse-mutually dependent, gradable-range between extremes, and reversive-two directions in a process. Jeffries develops a list of opposition 'triggers' which are negation, parallel structures and coordination.

Triad or the 'rule of three'

Triad or the 'rule of three' is a rhetorical device of presenting ideas in threes. These can be words, phrases, clauses, sentences and can be found in comedies, advertisements or campaign slogans, literature, the bible, and public speaking in general. Clark (2015) argues that the number three is persuasive and has been used in some of the greatest stories, fairy tales, and myths and comedy. Clark (2015) further explains that it gets right to the way humans process information. Humans have become proficient at pattern recognition and three is the smallest number of the elements required to create a pattern. This combination of pattern and brevity results in memorable content, and the reason the rule of three makes a speech writer more engaging. Dlugan (2009) describes the concept of triad to be used for completeness, wholeness and roundness, and used as a device of memorability. He goes on to explain that it is a powerful speechwriting technique that speechwriters use to emphasize their points.

Dyad

Dyad is usually used in sociology referring to a group of two people, the smallest possible social group. In www.thefreedictionary.com/dyad dyad is defined as two individuals or units regarded as a pair, for example, the mother-daughter dyad. Similarly www.merriam-webster.com/thesaurus/dyad explains that a dyad is two things of the same or similar kind that match or are considered together. The dyad therefore are two things related in one way or the other. Mazarin (study.com/academy/lesson) explains that dyad comes as a result of 'part of life that we form relationships and have interactions with other people. Once we do we are considered to be in a group with them...' Mazarin goes further to say that each one of these groups will have characteristics of their own and affect all others in the group in their own ways. This concept of dyad can be transferred to linguistics where there are lexical and semantic relationships, for example, the concepts of antonymy, synonymy, and hyponymy amongst other sense relationships.

The dyad can also be the part of speech relation, where it can be a group of nouns, verbs, adjectives, adverbs, or can be, for example, a group of verbs in the past simple, attributive adjectives, adverbs of manner, concrete nouns. The important aspect is that the dyads can be identified linguistically, by having the same characteristics in a group, which is a group of two.

CONCEPTUAL FRAMEWORK

This study is built on two concepts: Style and the Rhetorical Appeals.

The rhetorical appeals

The Rhetorical Appeals is a concept made up of pathos, ethos and logos

Logos

Logos relates to the way a text is organised and how it lays out its argument. Logos is about how aspects of language are put together to attain the goal of describing, narrating, analysing or persuading. The speaker or writer appeals to reason to make an argument. That is, they support the argument with evidence, data, and undeniable facts. According to Williams (georgehwilliams.pbworks.com) the rhetor attempts to persuade the audience by the use of arguments (facts and analogies) that they will perceive as logical.

Ethos

Ethos refers to the writer's credibility or how he establishes authority and trustworthiness. In giving a speech the speaker projects a self-image to their audiences. As he crafts his argument his listeners have a particular image of him, that is, he communicates his authority on his topic by establishing qualification and expertise. Ethos analyses the speaker's effectiveness in accomplishing the purpose of the speech. Williams (georgehwilliams.pbworks.com) says the audience ask themselves, 'what does this person know about this topic?' and 'why should I trust this person?' He goes further to distinguish between extrinsic and intrinsic ethos. Extrinsic is taking into consideration the rhetor's character, expertise, education and experience, and intrinsic ethos is about how the rhetor writes and speaks. Therefore, the rhetor has to consider their audience, choosing the language that is appropriate for the audience and topic. This means the rhetor should be versed with the vocabulary for the topic.

Pathos

This is the speaker's appeal to the audience's emotions. It is a pathetic appeal that seeks to evoke emotions in order to gain approval, whatever the emotions may be. With this appeal the speaker or writer takes into consideration their target audience. Pathos can be developed by the use of meaningful language, emotional evoking examples and implied meaning. Docimo and Littlehale (www.storyboardthat.com) argue that pathos accesses the emotions and deeply held belief of the audience to draw them into the subject matter. They further explain that pathos often makes audiences feel like they have

a stake in the information being provided and is often the catalyst that drives them into action.

Style

There are differing ideas, thoughts and theories as to what style constitutes. Style is a word used in many aspects of life like dressing, daily living, literature, behaviour and linguistics. Style according to Leech and Short (1981, pp. 11) pertains to a selection of aspects of language from the total linguistic repertoire. Style includes a wide variety of elements among which are: imagery, diction, syntax, and any analysis of style should pay attention not only to the text but to the whole act of communication of which the reader is an essential constituent. Style can be studied by analysing lexical categories, grammatical categories, figures of speech and context and cohesion (Leech and Short 1981, pp.11), and many other aspects in written and spoken discourse. Holman (1960, pp. 474) argues that style is a combination of two elements: the idea to be expressed and the individuality of the author. Like the Appeals, studying style is doing stylistic analysis, taking into consideration the author and the text. Holman further explains that 'for what the reader receives from a statement is not alone what is said, but also certain connotations which affect his consciousness from the manner in which the statement is made.' Leech and Short (www.uv.es/~trorch/stu/CommentTextsGuideChecklist.html) explain that in analysing a text, the analyst has to identify the text, interpret the meanings of the text, subject matter and themes, explain the content structure, and analyse the style which include communication or discourse level, text level, semantic and lexical level, morphosyntactic level and phonic level.

Stylistics is concerned with the patterned and individualised use of language, meaning that stylistics studies the speaker's personality as in the individual way of expressing ideas. As a pastor and the head of the Presbyterian Church in Cameroon, Rt. Rev. Dr Festu Ambe Asana commands the credibility and the authority to address the Presbyterian Christians on the PC Day. His many years as pastor in the Presbyterian Church in Cameroon, his participation in national and international conferences, and the posts he has held in religious international organisations, place him at the helm of authority to talk on Christianity, persuading Christians to live a changed life. In his speeches he develops ample examples of language, using glaring images and contrastive structures, triad and dyads, all these making his speeches memorable. He cites historical and Biblical analogies that bring out his arguments of change in the PCC.

DISCUSSION

This section on discussions examines the different devices of the language used by Rt. Rev. Dr Asana in his speeches to make his style distinct as a rhetor, convincing Christians through the use of these interesting stylistic devices. The discussions focus on Asana's use of dyad, triad, contrasts and images.

Image

In this first speech addressing the Presbyterians on PC Day in November 2010, Rt. Rev. Dr Asana with his idea on change compares the PCC to the symbol of the World Council of Churches when he says 'like the boat with a cross which is the symbol of the world council of churches' (4). This boat signifies a journey and movement. He uses this to describe the turbulence on stormy waters, that is, the troubled times the church has gone through but reminds Christians, that God has always been there to guide.

He describes the new university, the Cameroon Christian University as 'our cherished baby whom we must nurse through our spiritual and financial support.' The idea of movement can be seen in his call for the Christians to support the university in his presentation of the university as something loved and to be protected. In nursing a baby, growth is envisaged. There is a movement from a baby to an adult, that is, the university moving from a newly created to a mature university.

In the 2011 message Asana uses the image of the mustard seed when he says 'like the proverbial mustard seed, the church will grow and become a place of security for many' (5). In Mark 4:30-32 of the Bible, Jesus Christ describes the mustard seed which is small but grows into a big tree. Asana uses the mustard seed that grows into a big tree to describe his vision for the church through individual stewardship, individuals changing for the better and together they will make the church a place of security. This will be as result of individual practices of transparency and accountability. He views the Christian Women Fellowship (CWF) as a movement that has grown to become one of the main vehicles through which the PCC stimulates evangelisation (6). The use of the image of a vehicle signifies movement and the movement is for change which is evangelisation, preaching the gospel and changing people's mentality towards Christ. The use of these images of the mustard seed and a vehicle portray movement towards change, a better view of the PCC, according to Asana.

In the 2012 PC Day, he begins his speech with a story of Julius Caesar and his army in 49 BC, who are to cross a river, the river Rubico. When they get to its banks, they hesitate crossing because 'If we cross that stream, all must be decided by the sword' (5). They spend the night thinking and decide in the morning to cross. Caesar crosses in the morning with his army, committing himself to war against the senate and his opponent, Pompey. Asana concludes that crossing the Rubico has become synonymous with committing oneself to an irrevocable course of action when there is no turning back. He also illustrates his message with the image of a farmer plowing which Jesus refers to in Luke 9:62. In the Bible Jesus says 'no one who puts a hand on the plow and looks back is fit for the kingdom of God' (5). Asana goes on to talk about the journey ahead in the following expressions, 'charted a course of action' 'walked together' 'our Journey together' 'journeying together is bearing much fruits' 'the future belongs to the next generation', 'man began to build but can't finish the job' (Luke 14:28-30). These images show movements and in his message of change, they are brought out to make the point of his mandate of change visible.

In Asana's PC Day speech of 2013, he presents the image of a team of players- the leaders being team facilitators and the Christians, key players, aiming at the goals of his time which is committing the church to transparency, accountability and unity. He uses the image of a chameleon, emphasizing that 'to be relevant, better, and acceptable does not mean that we should become like chameleons taking on the colour of every background we are exposed to' (7). His focus is on sticking on the core values of Christianity and spiritual growth the church has witnessed rather than changing in adaptation to a hostile environment. In this speech, Asana uses change for good by maintaining Christian values as opposed to the hostilities in the world and calls on Christians to maintain self-confidence, credibility and stature to make things happen for the good of the church and the nation.'

In the last speech, he is bidding farewell to the church in *Farewell: Stepping aside in Hope*. At the beginning of his speech, he gives two stanzas of a song that renews hope.

Give to the winds thy fears

Hope; and be undismayed;

God hears thy sighs and counts thy tears;

God shall lift up thy head.

Through waves and clouds and storms

He gently clears the way.

Wait thou his time;

So shall the night soon end in joyous days (2014, p. 3).

This song shows a movement from a gloomy presence to a bright future. His message of hope carries God's promise of his presence at all times and a better time ahead. The time of sighs and tears moves to the time when 'God shall lift up thy head', a time of waves and clouds and storms moves or changes to when God 'gently clears the way', and a time of night moves or changes and ends in 'joyous days' all giving a vivid picture of movement from misery to joy. He continues by bringing out the image of children leaving home for the outside world, which brings the pain of separation but God's presence, as Asana consoles, is always there to conquer fear and loneliness. He likens his stepping down as moderator to the image of the setting of the sun and relates his term of office from the beginning to the end, to the takeoff of a plane till when it gets to its final destination. He illustrates this by saying:

We were the crew on board and we have been piloting the plane of the PCC and it is our prayer that we land safely at the next stopover. At each stopover some people may disembark and others embark; the crew may change position but not the flight until their final destination. As a crew, we will not boast of safe landing until we are able to bring the plane to its final destination (2014, pp.4).

He uses the flight to describe his journey for five years as leader of the PCC and concludes that 'five years have come and gone and we are soon handing over to a new crew' (6). He tells the Christians as a crew leader of the plane will do, 'it was nice having you on board.' He says the Christians' prayers, financial and material contributions saw its 'takeoff on sixteenth October 2010.' The image of the plane taking off from one point and landing at its final destination gives a vivid picture of Asana's leadership and the experiences he encounters as the leader of the crew. The plane is the leadership, the leadership crew is the synod officials, people embarking and disembarking are the Christians leaving and joining the PCC, and the final destination of the plane is the end of his reign as a moderator. Asana's images are images of movement from one point to another or one stage to another, indicating a change in the situation he is illustrating. The movement shows a change to a much better stage or point. Through these images, Asana is calling on the Christians of PCC to move, to make a move from, to change from mere church goers to real Christians at heart.

Contrast

There are many ways of contrasting ideas in language. As Jeffries (2016) says, there are a number of oppositions, each of which tends to be realised by particular syntactic "triggers". Asana in his pleas as the leader of the PCC calls on Christians to tilt their minds and activities towards more spiritual than material things. When the things are material, he calls on Christians to do it for the glory of God. In his first PC Day (2010) speech, he calls on the Christians to celebrate centenaries to the glory of God. He preaches that 'whether each Presbytery commemorates such centenaries elaborately or not, these events should all be seen as milestones which remind us of God's fulfilled promises...' (2). He focuses more on the note that God be praised for being a faithful God not focusing on the elaborateness of the celebration.

In 2011, calling on Christians to show responsible stewardship, he quips 'we have been models of transparency, accountability an excellence. But there seems to be an unprecedented shift in our commitment... by a generalized decline in moral responsibility in our country' (3-4). He goes on to say 'ours is a quest for ways of making our church and its related social services better tomorrow than they were at independence in 1957'(4). Asana strives to be better by putting side by side the church as the missionaries handed over, and the church as he would want it to be. He aims at warding off the moral decay and making the church a new creation. He applauds the Christian Women Fellowship for acquiring 'not only a national character but also an international one' in fifty years and letting the movement's Christian impact be felt 'not only on women but also on our society' as a whole. According to Asana therefore, responsible stewardship means focusing on things that will create spiritual growth in the wider society than just around the Christians.

In 2012, Asana calls on the PCC Christians to be steadfast in their journey of faith by using contrast. In that steadfast walk, he appreciates Christians for journeying together because single handedly would otherwise have simply been suicidal. He refers to the scripture in Amos 3:3 in the Bible, where the prophet Amos says that 'unless two have made an

appointment, they cannot walk together.’ He contrasts the walking alone to walking together. Walking together helped them through challenges that walking alone would not have handled. He brings out a contrastive attitude in Christians when he says ‘we have seen many requests for assistance, we are stunned by rejection from closed quarters but on the other hand, we have seen an overwhelming display of loyalty to the mission of the church.’ And in that commitment and confidence in their goals, he states they have attracted ‘friendship and envy’ (5). He goes on to use contrast in the image of a farm near the homestead and that away from the homestead, concluding that the farm near the home will be destroyed by chickens in search for food. In this contrast, he is critiquing those who are in the church but are trying to sabotage the PCC’s efforts in its educational endeavours. He ends by saying ‘we cannot call such pretenders our partners. Instead we should teach the world that good must overcome evil’ (5). The contrasts he uses in 2012 are to persuade the PCC Christians to know that togetherness and steadfastness go together. He makes Christians understand that the one you trust can still betray you, but even in that betrayal, the Christians should remain focused because good must overcome evil.

In 2013, Asana themes his message from the happenings in the world and asks Christians to call on the Lord to have mercy. He castigates the world leaders who continue with mere rhetoric while human beings are being murdered in Syria, Egypt and South Sudan. He condemns mere words as against action. In his pleas, he calls on the Christians to use the ‘church’s only precious, priceless and powerful weapon’ (4) which is the cry aloud for God to have mercy as against the ‘deadly chemical weapons’ employed by enemies of God. Asana kicks against the contrasting presentation of Christians in church on Sunday and what they do in their offices or businesses from Monday to Saturday. Relating to this, he calls on Christians to maintain the image of God whether in church or in the public service.

He continues his message by contrasting a heart filled with God’s love, and a heart void of the love of God, when he says ‘unless our hearts are filled with the love of God it is impossible to show compassion to our hurtful or hurting neighbor’ (5). He portrays two environments or situations the Christian is likely to find themselves in, which are hostile and calm environments. He warns that Christians should stick to their core values and core purpose in a ‘hostile environment of diversity and relativity’ (5). The contrastive situations should show their steadfastness. He cautions the church against ‘mad craving for miracles rather than faithful preaching of the word of God’, and insists that miracles result from the faithful preaching of the gospel.

Concluding his reign in 2014, Asana contrasts the beautiful edifices to the inward reflection on the identity of Christians. He reiterates that the outgoing synod is that of change and the change is from within to the outside. He advises that ‘while we may concentrate on building beautiful edifices, raising our budgets and other external signs of growth, it would be better and far reaching to invest more time and energy in witnessing, service, prayer.’ He asks ‘of what use will it be if we build huge institutions only to meet there to gossip and blackmail one another?’ He steps aside, calling on the church to focus on the inner man so it can be seen outwardly. He does not preach against the beautiful

structures of the church or the budgeting but he cautions that if it is done by those who have the mindset of a changed people of God, then 'our building plans will reflect the depth of our relationship to God and to one another' (4).

Asana's use of contrast in his language is a device that creates attraction to his messages and distinguishes his style as a religious leader. In contrasting he brings together what is and what he thinks is supposed to be in the lives of Christians of the PCC. He, in effect, elaborates on the movement away from the negative things they, the Christians are not supposed to be doing, to the positive attributes of a Christian. The different contrastive connectives he uses are 'but, not, then, rather than, unless, while, instead, or and on the other hand.

Triad

In his quest for change, a movement towards God in the PCC, Asana uses triad to pass across his message. He qualifies his leadership as that of transparency, accountability and excellence (2011), transparency, accountability and unity (2013) and transparency, accountability and dignity (2014). In his *'Standing on the Promises of God'* Asana assures Christians of Jesus' continuous presence that is silently 'encouraging, guiding and protecting' Christians on their journey of faith (3), which has led to the celebration of several anniversaries of church 'movements, congregations and individuals' (4).

In his *Responsible Stewardship* of 2011, he recapitulates the dedication of the missionaries to the total transformation of their 'relationship to God, to our fellow human beings and to our environment' as they 'preached the Gospel, established schools and built hospitals' (3). He states that change has to do with Christians' 'relationship to God, to the church and to one another' (5). Examining their stewardship goals, relationship and daily life will offer 'evidence, support and proof' of change. He ends by applauding women for 'encouraging, helping and performing kind deeds' (6).

He calls on the Christians of the church in 2013, to use the church's 'precious, priceless and powerful weapon' (4) – prayers, and to respond to appeals for 'care, commitment and compassion' irrespective of 'tribe, language and religion' (4). He pleads that Christians should fulfill the mission of the church that makes them 'relevant, better and acceptable' (5) and support the social arm of their evangelisation drive, which are 'our schools, hospitals and other institutions.' He applauds the pastors for being 'caring, guiding and building' and calls on all to maintain 'self-confidence, credibility and stature' (6) to make things happen for the good of the church.

When giving his farewell in 2014, he decries the sunset of the constant appeals for 'transparency, accountability and unity' (4). He thanks Christians for their 'prayers, financial and material contributions' but prays that they should not focus on 'building beautiful edifices, raising our budgets and other external signs of growth', but invest more on time and energy in 'witnessing, service and prayer.' He urges Presbyterians as they prepare for the next election to pray, pray, pray, rather than 'campaign, campaign, campaign', emphasizing it as a spiritual exercise that should be void of any 'infiltrations,

intimidations and publicity' (6). He ends with a note of conviction that St. Paul in 2 Timothy 4:7, in the Bible expresses, which reads, 'I have fought the good fight, I have finished the race, I have kept the faith' (7). The triads or the rule of three, makes his speeches memorable because they sound rhythmic. His triads are mostly words, a few phrases and limited sentences. Most of the phrases are noun phrases and the words are mostly nouns and adjectives. The triad sentence is a declarative.

Dyad

Asana's use of dyads in his PC Day speeches to the Christians is of remarkable interest to stylistic analysis. In 2010 when Asana takes command as moderator, he gives a brief speech. But even at this time, his speech is evident of the use of dyad in his message of change. He calls on Presbyterians to nourish the new university with the 'spiritual and financial' support, and thanks those who have sacrificed a lot, and also asks for 'greater and sustained' determination for success.

In 2011, while calling on a responsible stewardship as an instrument of change, he shows how responsible the 'Swiss and German' missionaries were, crossing 'oceans and wildernesses' to bestow on Christians attractive 'spiritual and social skills' (3). He pledges a platform of 'transparency and accountability' given the various 'interpretations and understandings' of change (4). He explains that change has to do with Christian's 'direct and personal' relationship with God and man, 'our motivations and our goals', and the way the 'serve and live' (5). He calls on Christians to be truly 'transparent and accountable' stewards because this will enable Presbyterians to realise 'their responsibility and their power' (5) as agents of change. He reminds Christians of the 'mission and vision' of the PCC that can only be effected through them, when they 'develop and implement' (6) policies that encourage responsible stewardship.

In his speech, *Be Steadfast* as an agent of change in 2012, Asana goes back to thanking the missionaries for their 'commitment and sacrifice' (4) which is what the PCC inherited, and he cries out that as the leaders, their 'commitment and confidence' in their goals is attracting for them 'friendship and envy' (3). He calls on Christians to be 'creative and innovative' as this deepens their 'individual and collective' spiritual growth, so they can be disciples in the communities where they 'live and work' (6). He thanks the 'Christian movements and choir associations' (7) for the steady increase in membership, and applauds the 'generosity and goodwill' (7) of a Christian who offered a building for the Cameroon Christian University, which is a gateway to 'evangelisation and social transformation' (7). He ends his speech with the confidence that the church shall come out ever more 'united and strong' (8).

In his speech titled *Lord Have Mercy* of 2013, the moderator uses prayer as an agent of change. If Christians can call on God to have mercy on the world, there will be a change from international 'oppression and exploitation', 'terrorism and bad governance', and through spiritually edifying 'retreats and prayers' (4) of intercession, the world will be a more peaceful place to live in. He reiterates that Christians can contribute to the 'peace and sanity' of the 'community and nation' as 'individuals and members' (5) of the church,

when they learn to love God above everything else. This will come as a result of sticking to their 'core values and core purpose' even in a hostile environment of 'diversity and relativity' (5). He calls on Christians as they prepare for elections in 2014 to 'sacrifice time and energy' to 'prayer and fasting' (6). He thanks those in the diaspora who have remained 'connected and rooted' to the foundation of their faith.

In his last PC Day speech, Asana bids goodbye, thanking Christians for supporting the 'vision and mission' of the PCC, because this has helped the leading team to establish a track record of 'credibility and reliability' (4). He decries building huge institutions that will be of no use if it is a meeting place to 'gossip and blackmail' one another (6). Asana does a personal 'evaluation and conviction' of success as a leader and thanks the Christians for being veritable pillars of 'support and encouragement' (7). Just like the triads, the dyads are mostly nouns and adjectives that describe and give a glaring picture of Asana's mission and vision of the PCC.

CONCLUSION

As moderator of the PCC, Rt Rev Dr Festus Ambe Asana names his synod the 'synod of change.' He looks at the idea of change as a movement from one spot to another or one stage to another. This is seen in his use of images of movement in his PC Day speeches and the use of triad, dyad and contrasts to reiterate his idea of 'change.' He contrasts what is and what is supposed to be, so as to make Christians have an image of change. He emphasizes on a movement from financial irresponsibility to a leadership motto of 'transparency, accountability and unity' (2014, pp.3). He calls on the church to be united in the movement as they journey together in steadfastness. In 2013, he calls on Christians to show their concern in the world, to invest in prayers and fasting for the Lord to have mercy, so there will be a change from 'oppression and exploitation, terrorism and bad governance', (2013, pp. 4) to a peaceful, just and dignified world. In 2014 Asana bids farewell leaving a challenge in the minds of Presbyterian Christians. He challenges the PCC Christians to look inwardly, reflect on their identity as Christians, and then respond to the external challenges with the strength of the mindset of a changed people of God (2014, p. 6). His use of images shows the movement from nursing babies, growing of the mustard seed, vehicles, a farmer plowing, planes, children leaving home to running a race. He always thinks of the next generation and what legacy he is leaving behind. The triads, dyad, contrasts, images he uses are techniques that implant his message of change on the Christians and help in captivating them to react accordingly. His use of triads and dyads show that he makes extensive use of nouns and adjectives that give vividness to his ideology of change.

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