



PLATEAU STATE UNIVERSITY
Bokkos Journal of Humanities Research (BOJOHRE)

A Publication of the
Faculty of Arts
Plateau State University
Bokkos, Nigeria

VOL. 1, No. 3, 2026

TO BE CITED AS BOJOHRE VOL. 1, NO. 3, 2026

BOKKOS JOURNAL OF HUMANITIES RESEARCH (BOJOHRE)

A Publication of the Faculty of Arts, Plateau State University, Bokkos – Nigeria

Vol. 1, No. 3, 2026

ISSN: 2811-1907

<https://journals.plasu.edu.ng>

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TABLE OF CONTENTS

A CRITICAL DISCOURSE STUDY OF INTERGENERATIONAL COMMUNICATION BETWEEN BABY BOOMERS AND GENERATION X WITHIN THE JUKUN TAKUM CONTEXT	1
ANALYSIS OF SEMIOTIC FEATURES OF COSTUMES IN KANNYWOOD CULTURAL MOVIES	40
CONQUEST AND THE IMPOSITION OF CHIEFTAINCY IN EGGON LAND AND ITS IMPLICATIONS	62
CREATING FOLKLORIC CONTENT THROUGH DIGITAL ETHNOGRAPHICAL APPROACH: EXAMPLE OF <i>BEAUTIFUL PLATEAU PROVERBS</i> ON FACEBOOK PAGE (https://www.facebook.com./profile.php?id=100083592271368&mibextid=ZbWKwL)	85
ARCHAEOLOGICAL EVIDENCE OF CULTURAL INTERACTIONS: A STUDY OF DIKIBIN SETTLEMENT, NIGERIA	104
EGBALIGANZA 2026: FASHION AND THE REINVENTION OF EGBA IDENTITY AT THE LISABI FESTIVAL	115
EXPLORING THE BEAUTY AND SIGNIFICANCE OF TONE IN YORÙBÁ LANGUAGE TEACHING	137
GLOBAL POWER POLITICS AND THE IRAN CONFLICT: STRATEGIC LESSONS FOR AFRICAN SOVEREIGNTY AND CONTINENTAL AUTONOMY	160
MILITANCY AND FEMALE HEROIC RECONFIGURATION IN THE NIGER DELTA REGION OF NIGERIA: AN ECO-FEMINIST DISCOURSE OF AHMED YERIMA'S <i>LITTLE DROPS</i>	176
A MORPHOSEMANTIC ANALYSIS OF WANU PERSONAL NAMES	186
PUBLIC-PRIVATE PARTNERSHIP AND INDEPENDENT POWER GENERATION IN EDO STATE, NIGERIA: AN ASSESSMENT OF THE AZURA AND OSSIOMO IPP PROJECTS	200
PLATFORMISATION, AUDIENCE AGENCY, AND FILM ACCESS IN NIGERIA: TECHNOLOGICAL IMPLICATIONS FOR STREAMING BEHAVIOUR	222
RECENTERING THE CLASSIC: COMPARATIVE WORLD LITERATURE FROM AFRICA, LATIN AMERICA, AND ASIA	238
RECLAIMING THE PLATEAU MINDSCAPE: MEMORY, TERRITORY AND POWER IN THE HISTORIOGRAPHY OF JOS PLATEAU AND ITS ADJOINING LOWLANDS	253

FEMINIST DISABILITY NARRATIVES AND THE SILENCED SUFFERING OF INVISIBLE CAREGIVERS IN OLA ROTIMI'S <i>HOPE OF THE LIVING DEAD</i>	269
THE TASK OF LITERARY THEORY: SMALL SCALE ANALYSIS OR UNIVERSAL GENERALIZATIONS?	288
THE ALGORITHMIC TRAP OF SOCIAL MEDIA ENGAGEMENT AND THE MARGINALIZATION OF DEEP DIVE JOURNALISM IN NIGERIA	299
COMMUNITY STORYTELLING NETWORK AND ENGAGEMENT FOR PROMOTING STRONG RESILIENT AGENCY AGAINST CONFLICT IN JOS, NIGERIA	317
THE ROLE OF CIVIL SOCIETY ORGANIZATIONS (CSOS) AND POLITICAL PARTIES IN SAFEGUARDING CIVIL BEHAVIOR DURING ELECTIONS IN PLATEAU STATE	331
DISAMBIGUATION OF POLITICAL DISCOURSE: A STUDY OF <i>POLITICS TODAY</i> ON CHANNELS TELEVISION	341
EXPLORING CULTURAL IDENTITY AND TRADITIONS THROUGH COSTUME AND MAKEUP: UNPACKING THE NZEM BEROM FESTIVAL	369
LINGUISTIC STUDENTS' PERCEPTIONS OF LINGUISTIC STUDIES: A STUDY OF GOMBE STATE UNIVERSITY, NIGERIA	407
RELIGION, CULTURE, AND WOMEN'S POLITICAL ENGAGEMENT: A STUDY OF WOMEN'S PARTICIPATION IN POLITICS IN NORTHERN NIGERIA	421
THE INTERSECTION OF ARTIFICIAL INTELLIGENCE TECHNOLOGY ON HUMANS, LANGUAGE PROCESSING AND COMMUNICATION	437
THE RISE OF ARTIFICIAL INTELLIGENCE AND ITS IMPACT ON HUMAN CAPACITIES	456
MEDIA REPORTAGE AND THE PROMOTION OF GOOD GOVERNANCE IN NIGERIA'S DEMOCRATIC SYSTEM	
MEDIA REPORTAGE	469
AFRICAN MIGRATION PANACEA AND THE INTEGRATION OF NIGERIA AND SOUTH AFRICA SINCE 1994	483 of 517

A CRITICAL DISCOURSE STUDY OF INTERGENERATIONAL COMMUNICATION BETWEEN BABY BOOMERS AND GENERATION X WITHIN THE JUKUN TAKUM CONTEXT

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Abstract

Language functions not as a mere communicative tool but also as a medium through which ideologies, social structures, and cultural values are produced and reproduced within societies. This paper examines the intergenerational communication between Baby Boomers and Generation X within the Jukun Takum context. This is important because of the contemporary sociocultural changes that threaten indigenous discourses across the globe, and this study seeks to establish this assertion within the Jukun Takum context. In order to achieve this, excerpts were extracted from the recordings of conversations between Jukun Baby Boomers and Gen. X, and were subjected to Fairclough's Three-Dimensional Model of Critical Discourse Study. The paper also draws on recent scholarship on African indigenous discourse, sociolinguistics, and Jukun communication patterns. Findings suggest that intergenerational communication among the Jukun Takum people is undergoing significant transformation as a result of modernization and socio-cultural change, leading to tensions, adaptations, and ideological redefinitions between Baby Boomers and Generation X. The study concludes that strengthening indigenous language use is essential for sustaining intergenerational communication and cultural continuity.

Keywords: Language, critical Discourse Study, intergenerational communication, Baby Boomer, Gen X, and Jukun Takum cultural context.

Introduction

The transfer of culture, social order, and human connection all depend heavily on language. Linguistic traditions in many African tribes involve ideological frameworks that impact interpersonal and social connections. As argued by Khan (2026), language cannot be viewed as a neutral medium; rather, it operates as a social practice through which power relations and ideologies are maintained or contested. This view is mirrored by Tanimu and Nwaobasi (2024), who demonstrate that human actors rely heavily on these linguistic interactions to construct social identities and negotiate cultural values within their communities. Within every speech community, communication patterns are often shaped by social variables such as age, gender, class, ethnicity, and generation (Crystal, 2024; Kadiri & Siuto, 2025). Generational communication, in particular, has increasingly attracted scholarly attention because different generations tend to possess distinct linguistic habits, communicative styles, and ideological orientations shaped by their socio-historical experiences (Tagg, 2021). In many African societies, including Nigeria, intergenerational communication reflects broader social transformations involving modernization, globalization, education, urbanization, and digital technology.

Among the Jukun Takum people of Taraba State, communication constitutes an important cultural instrument for preserving social values, traditional authority, kinship systems, and communal identity (Adihikon & Victor, 2021). The Jukun people possess a rich linguistic and cultural heritage in which oral traditions, proverbs, honorifics, storytelling, and ritual expressions play significant communicative roles. However, contemporary sociocultural changes, including formal education, migration, media exposure, religious transformation, and digital communication, have contributed to shifts in communicative behaviour among younger generations (Agbu, 2024; Akor, 2025; ResearchGate Cultural Informatics Cohort, 2024; Yusuf, 2026). Consequently, the communicative relationship between Baby Boomers and Generation X among the Jukun Takum people reflects an interaction between traditional discourse practices and emerging modern communicative ideologies. Furthermore, in traditional Jukun Takum society, harmony among the group and respect for elders are highly valued. Language use is therefore influenced by culturally established standards that govern speech patterns, manners, and forms of address. For example, euphemisms and avoidance strategies are commonly used in discourse to maintain social harmony and respect hierarchical relationships. As a result, culturally established conventions that control speech patterns, etiquette, and modes of address affect language use.

The concepts of Baby Boomers and Generation X are social classifications used to describe people born within particular historical periods and who share relatively similar cultural and communicative experiences. Baby Boomers are generally identified as individuals born between 1946 and 1964, whereas Generation X refers to those born between 1965 and 1980 (Dimock, 2019). These generations often differ in communicative orientation, language preference, worldview, and interactional strategies (Tagg, 2021). Baby Boomers are frequently associated with conservative communicative practices rooted in tradition, communalism, and face-to-face interaction, while Generation X tends to demonstrate more flexible, modernized, and technologically influenced communication patterns (West & Turner, 2021). Such differences may generate tensions, negotiation, accommodation, or hybrid forms of communication within indigenous communities.

Within the context of intergenerational communication among the Jukun Takum people, CDS becomes particularly relevant because communicative interactions between Baby Boomers and Generation X may reveal ideological struggles between tradition and modernity, authority and individualism, or communal and contemporary identities. Language choices, forms of address, politeness strategies, code-switching patterns, and conversational norms may all function as discursive resources through which generational identities and power relations are negotiated (Alim & Reyes, 2025; Crystal, 2024; Sturiale, 2026).

Critical Discourse Studies (CDS) provides an appropriate theoretical and analytical framework for examining such communicative dynamics because it views discourse as a site where social power, ideology, inequality, and identity are produced and reproduced (Fairclough, 2015). CDS moves beyond the surface structure of language to investigate how discourse reflects and shapes social realities. According to van Dijk (2018), discourse is deeply connected to cognition, social structures, and power relations, making it possible to uncover hidden ideologies embedded in communication practices. Similarly, Wodak and Meyer (2016) maintain that CDS examines how language contributes to the maintenance or resistance of dominance within society.

To establish the research problem, Scholars like Akpabio, (2003); Nwosu, (2013); Ugboajah, (1985); Wilson, (1998) have long asserted that communication within indigenous African communities has traditionally functioned as a means of transmitting cultural values, preserving communal identity, and maintaining social order. Among the Jukun Takum people, communicative practices such as respect for elders, proverb usage, traditional greetings, and indirect speech forms have historically shaped interpersonal relations and social interaction. However, rapid social transformation influenced by globalization, urbanisation, formal

education, technological advancement, and media exposure has altered communication patterns across generations (Ali et al., 2025; Aref et al., 2024; Jain, 2026; Molefe & Thwala, 2023). As a result, noticeable differences now exist between the communicative styles of Baby Boomers and Generation X within the community. Baby Boomers among the Jukun Takum people generally maintain communication patterns rooted in traditional norms and communal values, whereas Generation X appears to adopt more modernized and flexible communicative approaches influenced by changing sociocultural realities. These differences may manifest in language choice, politeness strategies, forms of address, conversational expectations, and attitudes toward authority and cultural practices. Consequently, intergenerational communication within the community may involve tensions, ideological negotiation, accommodation, or resistance. Despite these observable realities, there is limited scholarly investigation into how such communicative differences are discursively constructed and negotiated among the Jukun Takum people. Additionally, research has assigned Generation X the function of mediator between the younger and older generations (Fisher, 2020; Shaykhutdinov, 2019, & Stockemer, 2016). Accordingly, this paper aims to prove this claim within the framework of Jukun Takum discourse.

Although several studies have examined intergenerational communication, sociolinguistic variation, and discourse practices in African societies, limited scholarly attention has been paid to the communicative relationship between Baby Boomers and Generation X within minority ethnic communities such as the Jukun Takum people. Similarly, studies in Critical Discourse Studies have often focused on political discourse, media discourse, religious discourse, and institutional communication; leaving intergenerational communication within indigenous Nigerian communities relatively underexplored. Also, most existing studies focus predominantly on urban multilingual settings, youth language, or digital discourse, thereby neglecting indigenous intergenerational communication within localized cultural contexts. This gap underscores the need for a critical discourse study that explores how communication among Baby Boomers and Generation X within the Jukun Takum community reflects broader sociocultural transformations and ideological negotiations. Therefore, this study seeks to critically examine the discourse patterns, communicative strategies, and ideological dimensions of communication between Baby Boomers and Generation X among the Jukun Takum people. The study aims to contribute to the growing body of scholarship on Critical Discourse Studies, intergenerational communication, and indigenous sociolinguistic practices in Nigeria.

Aim and Objectives of the Study

The aim of this study is to critically examine the communication patterns between Baby Boomers and Generation X among the Jukun Takum people using the framework of Critical Discourse Studies, and the specific objectives are to:

- i. examine the discourse patterns and communicative strategies employed by Baby Boomers and Generation X among the Jukun Takum people;
- ii. analyse how language is used to construct generational identities, power relations, and ideological positions within communicative interactions between Baby Boomers and Generation X;
- iii. Investigate the influence of sociocultural transformation, modernization, and technological change on intergenerational communication among the Jukun Takum people.

Research Questions

The study seeks to answer the following questions:

- i. What discourse patterns and communicative strategies are employed by Baby Boomers and Generation X among the Jukun Takum people?
- ii. How does language construct generational identities, power relations, and ideological positions in communicative interactions between Baby Boomers and Generation X?
- iii. In what ways have sociocultural transformation, modernization, and technological change influenced intergenerational communication among the Jukun Takum people?

Conceptual Review:

Jukun Takum Language and Cultural Context

The Jukun Takum language is mostly spoken in Southern Taraba State's region and is a member of the Jukunoid subgroup of the Niger-Congo language family (Blench, 2019; Greenberg, 1963; Shimizu, 1980). The language is frequently utilised as a second language in nearby localities, despite the very small number of native speakers. The strong Kwararafa kingdom, which flourished between the fourteenth and eighteenth centuries, was historically linked to the Jukun people. Jukun cultural identity and speech traditions are still shaped by the legacy of this ancient civilisation. Extended family systems, clan ties, and customary leadership institutions form the foundation of traditional Jukun society (Abubakar, 1980; Meek, 1931; Webster, 1975). Elders hold significant roles in this social order and frequently act as decision-makers in the community, mediators, and guardians of cultural information.

Intergenerational Communication

The sharing of information, cultural knowledge, and values between older and younger people of a society is referred to as intergenerational communication (Mbanefo, 2025; Mäntyneva, 2024; Purnama & Artika, 2026). In oral civilisations, where social standards and historical knowledge are passed down orally, this process is especially crucial. Elders in Jukun communities frequently operate as guardians of cultural information and are crucial in mentoring younger members through discourse activities including proverbs, storytelling, and community gatherings. The sharing of meanings, values, and social knowledge between people of different ages, especially between older and younger generations within families and communities, is another term for intergenerational communication. According to academics, this kind of communication is essential for the generational transfer of linguistic patterns, cultural norms, and collective memory. Williams and Nussbaum (2021) assert that intergenerational communication is a social interaction influenced by attitudes, preconceptions, and power dynamics between age groups in addition to being a process of transferring information. Traditions, moral principles, and indigenous knowledge systems are preserved in many societies thanks in large part to the communication between elders and young people. As a result, good intergenerational communication maintains cultural identity and promotes social cohesiveness (Harwood, 2020).

Researchers note that gaps across generations are frequently caused by variations in language use, communication techniques, and ideological orientations. According to Coupland (2021), older generations typically uphold more conservative language and cultural traditions, whilst younger speakers are more likely to adopt creative linguistic patterns affected by globalisation and digital media. These discrepancies could lead to miscommunications, conflicts in communication, or changes in discourse authority. Intergenerational interactions involve tactics including convergence, divergence, and negotiation of meaning that people use to manage age-related identities and expectations, according to communication accommodation and discourse studies (Giles & Gasiorek, 2022), (Bangerter & Waldron, 2021). In addition to promoting respect and the sharing of knowledge, effective intergenerational communication makes it easier for generations to work together to address current social issues.

Critical Discourse Studies

Critical Discourse Studies, associated with scholars such as Norman Fairclough, Teun van Dijk, and Ruth Wodak, investigates how discourse reflects and reproduces social power

relations and ideological structures. CDS emphasizes the relationship between language, power, and society (Fairclough, 1995; van Dijk, 1993; Wodak & Meyer, 2016). Within the context of indigenous communities, CDS allows researchers to analyse how discourse practices reinforce generational hierarchies and cultural norms. CDS is not strictly a method, but rather a loosely grouped body of work that views language as both shaping and shaped by society. Analysts work from the premise that there is no neutral representation of reality; instead, we construct and reconstruct reality through language (Fairclough & Van Dijk, 2008). Widdowson (2007) defines CDS as an approach concerned with the use (and abuse) of language for the exercise of socio-political power, ideology, and social belief. According to Rahimi and Riasati (2011), as cited in Fairclough, 1995), CDA is fundamentally concerned with analysing opaque as well as transparent structural relationships of dominance, discrimination, power, and control as manifested in language. It aims to systematically explore often opaque relationships of causality and determination between discursive practices, events, and texts, and wider social and cultural structures, relations, and processes. The function of CDA is to uncover the relationship between language, society, power, ideology, values, and opinions (Van Dijk, 2008). American and Fateme (2014) define CDA as a discipline that uncovers both hidden and transparent social as well as political norms and values. CDA explores social and political contexts in order to interrogate ideologies, hegemony, dominance, and social power.

In CDA, the term ‘critical’ is associated with the interrogation of power relations (Calkin, 2014). The critique involves uncovering how language is used by the powerful to maintain or challenge social inequalities. The term ‘critical’ in CDA refers to the scrutiny of how elites – those with access and control over communicative events like media, parliamentary debates, textbooks, and law – shape public opinion through language (Van Dijk, 1995, 1998a). Fairclough (as cited in Price, 1999) argues that ‘critical’ is not only used to describe discourse practices but also to reveal how power and ideology shape discourse, and how discourse in turn affects social identities, relations, and systems of believe.

Critical Discourse Analysis (CDA) is based on the belief that discourse is not only a means of expressing or reflecting reality, but of creating, or enforcing a set of assumptions and beliefs, a certain ideology. Discourse is not an aspect of society, but rather a social practice that constructs reality. This is the main tenet of critical discourse analysis. Fairclough (1992), who is considered the principle founder of CDA, emphasises the role of discourse in society. He states that: “Discourse for me is more than just language use; it is language use, whether speech or writing, seen as a type of social practice” (p. 28, cited in Jaworski and Coupland, 1999, p.2.). Commenting on how critical discourse analysis differs from other modes of analysing

discourse, Jaworski and Coupland (1999) states: “if we ask what the purpose of doing discourse analysis is, the answer from critical discourse analysts would go well beyond the description of language in use. Discourse analysis offers a means of exposing or deconstructing the social practices which constitute ‘social structure’ and what we might call the conventional meaning structures of social life.” (p.6). This is to say that, the CD analysts are interested in power abuse, domination, hegemony, manipulation and the construction and perpetuation of ideologies that serve powerful groups/individuals. Thus they start out with a certain ideological stance, and often times a political agenda, and set out to analyse any type of language use that reflects domination, or power abuse. Much of their research has thus typically focused on all types of discrimination, with particular emphasis on gender, ethnic, and racist prejudices. Furthermore, CD analysts attempt, first of all, to make the dominated aware of how they are misinformed and (ideologically) manipulated, or even victimised. Secondly, they attempt to challenge and resist the work of dominant groups/individuals who seek their own interests at the expense of others. As such, they openly acknowledge that their research is socio-politically motivated and thus distinct from other academically oriented discourse analysts (Fairclough, 1995b, p. 186).

Language and Communication

It is commonly acknowledged by researchers that language is the main means by which people communicate concepts, feelings, and cultural information. According to Halliday (1978), language acts as a social semiotic system, a view later expanded by Hodge and Kress (1988) to demonstrate how overarching cultural norms and ideological systems dictate the meanings that linguistic forms express within social contexts. Native African cultures frequently use storytelling, proverbs, songs, ritual discourse, and other culturally rooted modes of communication in addition to standard speech (Adediji & Ojediran, 2023; Ajani et al., 2024; Eke & Adeyemi, 2024; Finnegan, 2012; Wilson, 1998). In the same manner, the Jukun Takum use ancient songs, cultural events, as well as traditional marriage rituals, as communication instruments to pass down social lessons to future generations.

Fundamental ideas in linguistics and human interaction are language and communication. In general, language is described as an organised system of customary symbols – spoken, written, or signed – that members of a social group use to communicate thoughts, feelings, and experiences (Crystal, 2024; Encyclopaedia Britannica, 2026; Taylor & Evans, 2023). It serves as a platform for organising social events and exchanging meaning within a community. Linguists frequently stress that language's systematic structure, arbitrary nature, and social usage allow people to create and understand messages in meaningful ways

(Oviogun & Veerdee, 2020; Robins, 2026). Language is a vehicle for identity formation and the generational transmission of cultural information because it functions within cultural and social settings. The Jukun Takum people also stressed the importance of using the Jukun language for identity and cultural preservation throughout generations. Conversely, communication is the more comprehensive process by which people or groups exchange and understand ideas, information, attitudes, and feelings. A sender, a message, a channel, and a recipient who understands the message in a particular context all interact dynamically. When one person's signals are noticed and understood by another, communication takes place and a shared understanding is created (Bloomston & Prather, 2022). Because language supplies the symbolic system that encodes and decodes meaning during interaction, linguistic communication thus largely depends on language as its principal medium.

Thus, language and communication are inextricably linked. While communication offers the social framework in which language is utilised and developed, language serves as the primary tool through which communication is realised. People use language to convey cultural values, establish relationships, express intentions, and create social realities. According to Nasution and Tambunan (2022) and Aliyeva (2023), scholars contend that the proper interpretation of meaning in social and cultural contexts is just as important for effective communication as language proficiency. Therefore, studying discourse practices, intercultural contact, and intergenerational knowledge transmission in varied societies requires a grasp of the relationship between language and communication.

Empirical Review

One of the most relevant studies to critical discourse perspectives on intergenerational communication is the work of Anderson (2022), who investigated the phrase “OK Boomer” as a form of intergenerational discourse in media communication. The study adopted a qualitative thematic analytical approach to examine newspaper articles published in major American newspapers between 2019 and 2020. Findings revealed that the phrase function as a demagogic discourse strategy that reinforced stereotypes, widened generational divisions, and normalised age-based communicative hostility. Also, the study demonstrated how discourse can reproduce social ideologies and generational power struggles through language use.

In the same vein, Chen Cai and Heng Hu (2025), investigates discursive strategies employed by Chinese elders during intergenerational conflicts within mediation television programmes. Using Fairclough’s dialectical-relational approach, the researchers identified discursive patterns such as competition, compromise, cooperation, and avoidance in the communicative practices of older adults. The study demonstrates that elderly speakers

strategically deploy language to maintain dignity, negotiate authority, and preserve family harmony amidst rapid social transformation (Cai & Hu, 2025). The significance of this study lies in its demonstration that intergenerational communication is deeply ideological and culturally situated. Similarly, Yang (2024) explored the influence of communication competence on intergenerational communication satisfaction between Generation X and younger generation. Using survey-based quantitative analysis, the study revealed that both face-to-face and mediated communication competence significantly influenced communication satisfaction across generations. The findings showed that communication breakdown often results from differences in communicative styles, media preferences, and discourse expectations between generations. Although the study focused on technologically mediated communication, it offers important insight into how communicative competence shapes intergenerational relationships.

Another research on intergenerational tensions between Millennial and Baby Boomers in the United States using intergroup threat theory revealed that, generational hostility was often rooted in symbolic and realistic threats; in which older generations perceived younger generations as threats to traditional values, while younger groups viewed older generations as obstacles to social advancement (Francioli et al., 2024). Furthermore, Barkın Dere and Hasan Hüseyin Başbüyük carried out a phenomenological study on intergenerational conflict involving Baby Boomers, Generation X, and Generation Y. Using focus group discussions, the researchers found that social values, communication expectations, and declining communal socialization contributed significantly to intergenerational misunderstanding. Interestingly, the study revealed that Baby Boomers and Generation X shared similar views on morality, respect, and social order, whereas younger generations exhibited more individualistic communicative orientations. The study recommended intergenerational dialogue and social education as mechanisms for reducing communicative conflict. This finding is particularly important for indigenous African societies where communal values strongly shape communication practices.

Within the Nigerian context, studies on intergenerational communication remain relatively scarce, especially among minority ethnic groups. However, a study by Sule O. E. and colleagues examined intergenerational diversity and conflict management in Nigerian private organizations. Using empirical review methods, the study found that Baby Boomers and Generation X prioritized hierarchy, loyalty, and respect, whereas younger generations valued flexibility and digital interaction. The study emphasized that communication differences frequently generate misunderstandings and ideological tensions in organizational settings. Although the research focused on workplace communication, its findings are relevant because

they demonstrate how generational values influence discourse and social interaction within Nigerian sociocultural realities.

Eze (2025), in a study on politics and intergenerational communication in African democracies, examined how political actors adjust communicative styles to appeal to different generational groups through digital media. Drawing on Communication Accommodation Theory and discourse-oriented perspectives, the study found that younger audiences are often addressed through technologically mediated, informal, and emotionally charged language, whereas older audiences are approached through more formal and authority-centered rhetoric. The research contributes to CDS by revealing how generational identities are linguistically constructed within political discourse. Adebomi's (2024) multimodal critical discourse analysis of Nigerian internet memes illustrates how digital texts combine language, images, symbolism, and humour to communicate socio-political frustrations across generations. Although the study focused on election-related memes, it provides important methodological insights into how younger generations use digital discourse to critique authority structures associated with older political elites.

Recent research has examined a number of facets of language use and cultural communication within the Jukun environment. For instance, Ishaya's socio-pragmatic research of taboo terms among the Jukun shows that social factors like age, status, and interpersonal relationships have a significant impact on language choices. According to the study, avoidance techniques and euphemisms are frequently employed to uphold civility and respect in conversation. In a similar vein, studies on Jukun cultural communication emphasise the significance of oral performances and traditional music as communal communication conduits. Cultural teachings and historical tales that are passed down through the generations are frequently encoded in these forms of expression.

The importance of indigenous languages in shaping social interaction and cultural transmission in African communities has been increasingly highlighted in recent studies. Language practices are strongly associated with social hierarchy and cultural values, according to research on African sociolinguistics (Bamgbose, 1991; Tanimu & Chidinma, 2024). According to Effiong et al. (2020), research on indigenous discourse systems, for example, shows that language forms like proverbs and storytelling play a significant role in the transmission of cultural ideology. Additionally, modernisation and globalisation have brought new language dynamics to African civilisations, according to recent research. Dominant languages linked to education, technology, and economic mobility are rapidly being adopted by younger speakers. Although this change in language makes communication easier, it may also

cause generational gaps within groups. In order to conserve cultural heritage and sustain successful intergenerational communication, experts support more thorough recording and revitalisation of indigenous languages.

The Jukun Takum people's language is intricately linked to their cultural beliefs. Social ideals like respect, unity among the community, and moral discipline are reflected in communication patterns. Respect for elders and cultural standards are a key ideological component of Jukun discourse. Younger speakers are expected to use courteous speech patterns while speaking to elder people, and linguistic terms frequently represent hierarchical connections. An essential component of Jukun communication is proverbs. They serve to uphold cultural norms, counsel younger members of the society, and impart moral precepts. Jukun speakers frequently use euphemisms or indirect terms when addressing matters that are deemed culturally sensitive, such as taboo and euphemism. This behaviour is a reflection of more general ideological views toward societal harmony and morality.

According to Williams-Onyeji (2025), language serves as a vital conduit for social identity and cultural ideology in African communities. The study claims that cultural views, social values, and ideological orientations are reflected in linguistic practices, which influence how communities communicate and pass on knowledge to future generations. In a similar vein, Oyekunle (2025) offers linguistic complementarity as a framework for comprehending communication in African civilisations with many languages. According to the study, several languages within a community frequently serve complementing rather than antagonistic communicative functions. Adegbite (2021) contends that because English speakers frequently identify English with prestige and social success, language ideology has a major impact on the survival of native languages in Nigeria. Younger generations are using indigenous languages less frequently as a result of these ideological beliefs. In a similar vein, Bamgbose (2020) highlights that when dominant languages are institutionalised in media, education, and government, language change frequently takes place in African communities. Bamgbose claims that community-based language revitalisation tactics that encourage intergenerational transmission are necessary to reverse such tendencies. Furthermore, Eberhard, Simons, and Fennig (2023) note that urbanisation and globalisation provide comparable difficulties for minority languages across the globe. Their research emphasises how crucial community leadership and cultural organisations are to preserving language life.

Additionally, the effects of contemporary communication technology on Jukun traditional practices have been studied. Digital communication simultaneously fosters cultural awareness and adds foreign ideological ideas, according to research by Maikomo, Ishaku, and

Asicus on the effects of social media usage on Jukun culture. According to their results, the Jukun community's traditional linguistic practices and cultural norms may change as a result of younger generations' increased exposure to global communication patterns (Maikomo et al., 2024). Orga and Adahos (2023) investigated the preservation of Jukun cultural traditions from the standpoint of cultural heritage, contending that language plays a crucial role in the dissemination of cultural knowledge and shared values. According to their research, the Jukun people continue to use cultural customs, festivals, and oral traditions as important channels for intergenerational communication (Orga & Adahos, 2023).

Gaps in Literature

Collectively, these empirical studies demonstrate that intergenerational communication is deeply connected to ideology, identity, cultural values, and power relations. Existing studies have largely concentrated on Western, Asian, and organizational contexts, with minimal attention given to indigenous African communities such as the Jukun Takum people. Moreover, few studies have specifically applied Critical Discourse Studies to examine how Baby Boomers and Generation X negotiate meaning, authority, and identity through everyday communication within traditional African societies. Therefore, the present study seeks to fill this scholarly gap by critically examining the discourse structures, communicative strategies, and sociocultural ideologies embedded in intergenerational communication among Jukun Takum people.

The Jukun Takum people's linguistic practices, ideology, and intergenerational communication have been the subject of very little empirical investigation. Once more, while many studies use sociolinguistic or anthropological frameworks, Systemic Functional Linguistics (SFL) and Critical Discourse Studies (CDS) are rarely combined to analyse ideological meanings embedded in indigenous Jukun Takum discourse, which is what this study aims to investigate.

Theoretical Framework

This study adopts Fairclough's three-dimensional model of Critical Discourse Study for the analysis of its data so as to determine ideology and power relation embedded in Jukun Takum communication. Norman Fairclough's Three-Dimensional Model is a foundational methodological framework in Critical Discourse Studies (CDS). It maps language not just as text, but as an active form of social practice that reflects and shapes power relations. According to Fairclough (1992), the three-dimensional framework requires looking at language as "text, discursive practice, and social practice" (p. 73).

At the text dimension (Linguistic Analysis), the focus is directly on the linguistic and formal properties of communication. It treats language as a physical artefact, whether spoken, written, or signed (Fairclough, 1995). Analysis at this level requires close textual description to uncover the literal mechanics of the message. Therefore, the key focus is on vocabulary choices, sentence structures, grammar, metaphors, and visual features. It examines how choice of words (e.g., active versus passive voice) can intentionally highlight an actor or hide responsibility for an action.

The second dimension which is referred to as discourse Practice (Interpretation) moves beyond the text itself to look at how the text is produced, distributed, and consumed by an audience. As Fairclough (1992) notes, texts do not appear out of thin air; rather, they are created by real people within specific institutional constraints and interpreted by audiences with different backgrounds. This dimension focuses on intertextuality (how a text borrows from or references other texts) and the institutional rules governing communication. It evaluates who has the resources to publish and distribute messages, and how audiences accept, reshape, or reject those messages based on their own social realities.

Social Practice (Explanation) is the dimension three which looks at the broad socio-political and institutional context surrounding the communication. This dimension seeks to explain *why* the text was created in that specific way and what structural consequences it has. It links language directly to institutional hegemony, cultural norms, and social inequalities. It predominantly focuses on the overarching social structures, political ideologies, class struggles, and cultural hierarchies; explaining how everyday language choices work to either protect and uphold existing social hierarchies or challenge and dismantle dominant power structures.

In summary, when applying Fairclough's model to research, the process moves systematically through all three layers: 1) Description: analysing the grammar, vocabulary, and linguistic structures of the text. 2) Interpretation: evaluating how the text was produced and how audiences decode its meaning. 3) Explanation: determining how the entire communicative event reinforces or resists broader societal power dynamics.

Methodology

This study adopts a qualitative research design in order to explain the ideological underpinnings behind Jukun Takum discourses. The population consists of seven different recordings of the elders' weekly meetings with their permission and consent. The fifteen (15) excerpts for the analysis were purposively selected from the conversations recorded after close

examination and observation, and were subjected to Fairclough's three-dimensional model of CDS. In order to answer the research questions, CDS analysis was carryout focusing on the textual, discursive practice and social practice dimensions.

More so, their discussion centres on the traditional marriage rituals and the modern marriage ceremonies. The meeting, which comprises of Baby Boomers (from 1946 to 1964) who fall under the ages of 62 to 80 years, and the Generation X (from 1965 to 80, and early 81) who fall under the ages of 45 to 61 years, compared the marriages of this era and the ones of the olden days, asking which was better.

Analysis and Interpretation of Baby Boomers' Discourses

Excerpt 1

JV: *Andi kwara, kafin Nasara ka bi bi, ben bi shi gun. Nasara bi ne, bi bi ba'afinfin ubi ka'a shi kha gun kasun.*

EV: *"In those days, before the coming of white men/western civilization, our marriage rituals were different. When Western civilization came, it came with its new ideologies that are different from ours."*

The discourse above is delivered by one of the Baby Boomers' generation during their meeting with Generation X. In terms of textual level of the analysis, the discourse contains lexical items such as "white men," "western civilization," "new ideologies," and "different from ours." These expressions establish a binary opposition between traditional Jukun culture and Western culture. The pronoun "ours" functions as an inclusive marker of collective ethnic identity, while "white men" symbolizes colonial intrusion and external dominance. The repetition of "different" foregrounds cultural contrast and ideological separation. The clause structure also reflects longing through the temporal expression "In those days," which romanticizes the pre-colonial past as culturally pure and stable. At the discursive practice level, the discourse is produced by one of the older generations, who position themselves as custodians of indigenous traditions. The statement draws from oral historical narratives commonly shared in intergenerational conversations within traditional African communities. The discourse interprets westernization as a disruptive force that altered indigenous marriage systems. Through storytelling and communal memory, the speaker legitimizes traditional practices while indirectly criticizing younger generations who embrace modern practices. More

so, at the broader socio-cultural level, the discourse reflects postcolonial tensions between indigenous African traditions and Western modernity. The statement reveals resistance to cultural globalization and anxiety over cultural decay.

Therefore, the discourse reproduces ideological power relations in which elders claim cultural authority and moral superiority. It portrays tradition as authentic and Western influence as culturally invasive. Thus, it constructs a social reality where modernization is associated with cultural displacement and identity loss.

Excerpt 2

JV: *Ba'a iri dan shine ra, tamani, mafahka, ize jira bi buka a nyuzooka bika khe jira bi ben, jira bi Shidon kabi ko tin.*

EV: *"What we are saying is that, the youths of this era have mixed western and religious ways of marriage into our traditional marriage rituals."*

At the textual level, the phrase "the youths of this era" marks generational categorization and distance between the speaker and younger people. The verb "mixed" carries a negative semantic implication, suggesting contamination or dilution of cultural purity. The expression "western and religious ways" paralleled with "our traditional marriage rituals" creates ideological tension between imported belief systems and indigenous practices. The possessive pronoun "our" again enhances collective ownership of culture by the older generation. The Discursive Practice dimension shows that the discourse emerges from intergenerational evaluation of changing marriage practices. The speaker interprets cultural fusion negatively and presents youths as agents of cultural transformation. The statement therefore reflects communicative practices where elders assess, correct, and morally judge younger generations. It also reveals how discourse is used to regulate social behaviour and preserve communal identity. Socially, the discourse reflects the influence of Christianity, Islam, and Western education on indigenous African cultures. Marriage practices become ideological sites where competing cultural systems interact.

The discourse further demonstrates power struggles over cultural legality. Older generations attempt to preserve traditional authority, whereas younger generations negotiate multiple identities shaped by globalization, religion, and urbanization. Consequently, the discourse reveals intergenerational conflict over cultural continuity and social change.

Excerpt 3

JV: *Mafahka panyi kowane ba'a sabera. Iri kinkin ba gbama ateh.*

EV: *"This generation has distorted our culture. Everything is spoiled, we are trying in vain."*

The textual analysis of the above discourse by a Baby Boomer generation can be described as to have employed emotionally loaded lexical choices such as "distorted," "spoiled," and "in vain." These expressions encode pessimism, frustration, and cultural anxiety. The phrase "this generation" generalizes and negatively labels younger people as responsible for cultural decline. The declarative structure presents the speaker's opinion as factual and unquestionable. The expression "trying in vain" on the other hand, suggests helplessness and loss of control. Furthermore, this discourse is interpretively situated within elder-youth interactions where moral evaluation dominates communication. The speaker positions himself or herself as a defender of endangered traditions. The discourse also functions persuasively by attempting to influence communal attitudes toward younger generations and modern cultural practices.

At the social level, the discourse reflects broader fears of cultural extinction caused by modernization and generational transition. The statement reproduces age-based power relations in which elders claim moral authority while youths are represented as culturally irresponsible. Such discourse can reinforce generational polarization and social tension within the community. The discourse equally reflects ideological traditionalism, where social change is perceived as degeneration rather than adaptation.

Excerpt 4

JV: *Suuh ri gun ka'a shina ma.*

EV: *"The ears can never be longer than the head."*

This is a proverbial expression built on metaphorical imagery. The "head" symbolizes authority, wisdom, and seniority, while the "ears" symbolize younger people or subordinates. The modal expression "can never", expresses impossibility and absolute restriction. The proverb therefore linguistically naturalizes hierarchy and obedience. At the discursive level, it can be deduced that within Jukun Takum communicative culture, proverbs function as indirect

mechanisms of correction, instruction, and social control. Elders use such figurative expressions to caution youths against challenging authority openly. The discourse depends heavily on shared cultural knowledge for interpretation. Its meaning becomes intelligible only within the socio-cultural context of respect for elders. Socially, the proverb reinforces traditional African gerontocratic ideology, where authority is age-based and elders occupy superior social positions. The discourse legitimizes unequal power relations between generations and discourages resistance or dissent from younger people.

Similarly, at the societal level, it reflects the cultural preservation of hierarchy, communal discipline, and respect norms within Jukun Takum society.

Excerpt 5

JV: *Wa teshi khe du? Bara bu ka foo jina?*

EV: *“You will sit on the couch; will your legs touch the ground?”*

The textual analysis of the above discourse reveals that the statement is a rhetorical question that uses symbolic imagery to express inadequacy or immaturity. The “couch” metaphorically represents a position of authority, adulthood, or responsibility, while “legs touch the ground” symbolizes readiness or capability. The interrogative structure is not intended to seek information but to ridicule youthful ambition or premature assertion. The discourse is interpretively used by elders to challenge younger individuals who attempt to assume authority or disregard traditional norms. Its indirect communicative style reflects African oral discourse traditions where criticism is often conveyed metaphorically rather than explicitly. The rhetorical nature of the statement strengthens elder dominance while simultaneously silencing opposition. Socially, the discourse reflects hierarchical cultural systems that associate wisdom and leadership with age. It discourages generational equality and reinforces seniority-based legitimacy. The statement also reveals tensions arising from changing social realities in which younger generations increasingly seek autonomy, participation, and cultural reinterpretation.

Thus, the discourse becomes a tool for maintaining existing social structures and resisting shifts in generational power.

Excerpt 6

JV: *Atekan ko shini, uwa ka'andi biri fo iyaye; titaka ba na'aka khenra, ba'a ba dan, biri panvo koo ghenghen. Uwani ka pan mikina shi tanabu.*

EV: *“Furthermore, women in the olden days obeyed and respected their parents a lot, whatever the parents said, they held unto it dearly. The women were very patient in their marital homes.”*

The discourse employs lexical items such as “obeyed,” “respected,” “held unto it dearly,” and “patient.” These words construct women in traditional society as submissive, morally disciplined, and compliant. The phrase “olden days” evokes nostalgia and idealizes the past. The repeated reference to “women” foregrounds gender expectations and emphasizes feminine behavioural norms. The declarative sentence structure presents the speaker’s perspective as socially accepted truth rather than subjective opinion. Interpretively, this discourse is produced within elder-youth interactions where older generations evaluate contemporary womanhood against traditional expectations. The statement draws upon oral cultural narratives that celebrate female submissiveness and endurance in marriage. It functions pedagogically by teaching younger women what is considered socially acceptable behaviour. The discourse also interprets modern women as deviating from traditional values, even though this criticism is implied rather than directly stated.

At the wider social level, the discourse reflects patriarchal ideology embedded within traditional African marital systems. Women are socially valued for obedience, endurance, and silence within marriage. The statement reinforces gender hierarchy by normalizing male authority and female submission. It also reflects intergenerational anxieties over changing gender roles resulting from education, feminism, religion, and modernization. Thus, the discourse sustains traditional gender ideologies while resisting contemporary redefinitions of womanhood.

Excerpt 7

JV: *Zamani san, amma ika zozo ba ba’a kwara ma ... Ba’a kwara san, ika dafun ku ma.*

EV: *“Modernisation is good, but we should not play with old traditions... Old tradition is the best, we shouldn't let go of it.”*

At the level of linguistic description, the discourse contains contrastive conjunctions such as “but,” which creates ideological tension between modernization and tradition. The phrase “play with old traditions” metaphorically suggests carelessness and disrespect toward culture. The superlative expression “the best” positively evaluates traditional practices and

elevates them above modern alternatives. The inclusive pronoun “we” constructs communal responsibility for cultural preservation.

Discursively, this discourse emerges from negotiations between modernity and indigenous identity. The speaker acknowledges the benefits of modernization but simultaneously warns against abandoning traditional values. The statement functions persuasively by encouraging communal loyalty to ancestral customs. It reflects communicative practices in which elders guide younger generations through moral advice and cultural instruction.

Socially, the discourse reflects ideological resistance to globalization and cultural homogenization. Tradition is constructed as a source of identity, stability, and authenticity. The statement also reveals how communities attempt to balance cultural continuity with social change. The discourse legitimizes selective modernization, where foreign influences are accepted only when they do not threaten indigenous values. This demonstrates the on-going struggle between cultural preservation and modernization in postcolonial African societies.

Excerpt 8

JV: *Yaku bika a'ndi, abi khe jira bi ben, biri nya bi ba'azon uweh khe vou bi pere ma, titi na a uzebira, bi danra bi zhe wuhni yaura, bi zhe wyen jiyau mi wyenjidjima. Bi yau a ba'a wa pan suhsuh khe tana.*

EV: *“Our forefathers did not demand an exorbitant dowry... the woman wasn't sold out but entrusted to him to take care of her.”*

The lexical item “forefathers” invokes ancestral authority and cultural legitimacy. The adjective “exorbitant” negatively evaluates contemporary dowry practices. The metaphorical expression “woman wasn't sold out” rejects the commodification of women, while “entrusted” frames marriage as a moral and communal responsibility rather than a commercial transaction. The discourse employs contrast between past and present marital values. Again, the discourse is produced as a critique of changing marriage economics within society. The speaker interprets modern bride price practices as exploitative and inconsistent with ancestral customs. It also functions morally by redefining traditional marriage as a system based on care, responsibility, and communal trust rather than material gain. The discourse is situated within communal discussions concerning marriage reforms and cultural authenticity.

At the social level, the discourse reflects economic transformations affecting African marriage institutions. Commercialization of marriage practices is portrayed as cultural

degeneration. The discourse also reveals how elders strategically invoke ancestral authority to challenge contemporary practices. Although the discourse appears protective of women, it still positions women within patriarchal structures where marriage negotiations remain male-centered. Nevertheless, the discourse promotes a moral critique of excessive materialism in marriage.

Excerpt 9

- JV: *Ba'a kunko shini, wa zhe kunji, kabi bi san, ko nyunu'a zoobu a ba'ani, whuzabu a shi nyaken ka pan – ba'azon a biri baku ra 'bi pan kii'.*
- EV: *"Again, when you marry a woman, if things go well, when you are no more (dead), your younger brother can take (marry) her."*

The linguistic description of the above statement from a Baby Boomer Generation suggests that the discourse uses conditional structures such as "if things go well" and euphemistic expressions like "when you are no more" to discuss death indirectly. While the phrase "your brother can take or remarry her" normalizes widow inheritance as a legitimate marital practice. By implication, the woman is grammatically represented as an object transferred between male relatives, reflecting patriarchal ownership structures.

At the discursive practice level, this discourse reflects traditional oral explanations of kinship and marital continuity. It is communicated by elders to explain customary marriage obligations and inheritance systems. The statement also serves to justify traditional widow inheritance practices as socially acceptable and beneficial to family continuity. Within discourse practice, the normalization of such customs depends on shared cultural assumptions about family structure and communal responsibility. Socially, the discourse reflects patriarchal kinship systems in which women's marital identity is tied to the husband's lineage. The practice of widow inheritance historically functioned as social protection for widows and children within communal societies. However, contemporary interpretations may view it as limiting female autonomy and reinforcing gender inequality. The discourse therefore reveals tensions between traditional communal structures and modern human rights perspectives concerning women's agency and consent.

Excerpt 10

- JV: *Am shima khe bi yaku'ika andi ni. Ba'a Nasara zhe bi yayi tamani a foh a panpah abi panyi. Bi danra bi yaku'ika sah'amba, gaubi sank'a'ani, u zende, ubabi ya. Bi shiba*

gau'bi abirisa, bi yaku'ubika. Bi zhe gabi yaku'ubika yaura, u pan, u zhe gabi yaku'u tafu khe jina.

EV: *"I'm still in support of our old ancestral ways of marriage. What the white man (modernisation) brought to us now is slavery... they portrayed to us that our tradition is not good, but theirs. You believed them, held unto theirs, and discarded your own tradition."*

The discourse contains ideologically loaded expressions such as "ancestral ways," "white man," "slavery," and "discarded your own tradition." The metaphor "slavery" exaggerates the perceived negative consequences of modernization and portrays Western influence as oppressive domination. Pronouns such as "our," "theirs," and "you" establish strong ideological polarization between indigenous culture and foreign culture. The discourse also employs accusatory language that blames younger generations for abandoning tradition. Interpretively, the statement is produced within intergenerational and postcolonial discourse contexts where elders reinterpret modernization as cultural domination. The discourse draws from collective historical memory of colonialism and cultural displacement. It functions persuasively by encouraging cultural revival and resistance to foreign ideologies. The speaker positions himself as a cultural guardian attempting to restore indigenous identity and consciousness.

At the broader societal level, the discourse reflects postcolonial resistance to Western cultural hegemony. Modernization is framed not as progress but as ideological colonization that undermines indigenous African traditions. The statement also demonstrates how discourse reproduces nationalist and cultural revivalist ideologies. Traditional marriage practices are constructed as symbols of identity, dignity, and cultural sovereignty. Furthermore, the discourse reveals on-going struggles over cultural authenticity in African societies shaped by colonial history, religion, and globalization.

Analysis and Interpretation of Generation X's Discourses

Excerpt 11

JV: *Shi khem wa mme ba'a pukazon sa khe biraka zon a sau, wa shun ubazei, uzhebi khe tana tin.*

EV: *"It is a must that when you see what others have done in other places that are good, you can emulate such things, and bring them to your home too."*

The linguistic description suggests that the modal expression “it is a must” conveys obligation and certainty, emphasizing the speaker’s strong ideological stance toward adaptation and social learning. Lexical items such as “emulate,” “good,” and “bring them to your home” construct modernization and external influence positively. The phrase “other places” symbolizes external societies viewed as progressive or advanced. It can therefore be deduced that the discourse employs pragmatic reasoning rather than emotional attachment to tradition. At the discursive dimension, the statement is produced within intergenerational debates concerning modernization and cultural transformation. Unlike older generations who portray external influence negatively, this speaker interprets cultural borrowing as beneficial and necessary for societal growth. The discourse reflects communicative practices of Generation X speakers who mediate between traditional values and modern realities. It also functions persuasively by encouraging openness to innovation and intercultural learning.

At the broader social level, the discourse reflects globalization and cultural fusion. Modernity is constructed as an opportunity for development rather than a threat to identity. The statement challenges conservative ideologies that reject foreign influence completely. Instead, it promotes selective adaptation where beneficial external practices are incorporated into local culture. Thus, the discourse reveals a progressive ideological orientation associated with social mobility, exposure, and modernization.

Excerpt 12

- JV: *Uwa ka’a tamani biri mmera agyepanapan ne fa wehra. Tamani biri shun bi fyin diri.*
EV: *“Women of today have realised that the subjugation against them is too much, and now they want freedom.”*

The lexical item “subjugation” strongly encodes oppression, inequality, and domination. The phrase “too much” intensifies the perceived severity of women’s experiences. The clause “they want freedom” foregrounds agency, resistance, and emancipation. Unlike earlier discourses that celebrated female obedience, this discourse reconstructs women as conscious social actors seeking liberation. The phrase “women of today” establishes generational distinction and social change. The discourse reflects contemporary gender debates shaped by education, feminism, urbanization, and human rights ideologies. The speaker interprets changing female behaviour not as rebellion but as a response to prolonged oppression. The discourse therefore challenges traditional narratives that normalize female

submission. Within discursive practice, Generation X speakers function as ideological negotiators who question inherited patriarchal structures while still engaging with cultural traditions.

Socially, the discourse reflects shifting gender relations within African societies. Patriarchal systems that historically privileged male authority are being contested through modern discourses of equality and women's rights. The statement reveals ideological transformation from communal gender hierarchy toward individual freedom and empowerment. Thus, the discourse reflects broader socio-cultural changes brought about by education, legal reforms, globalization, and feminist consciousness.

Excerpt 13

JV: *Khe dedeka shini, wa bau Narawa kanji ma, buka uweh na ba kandi'u ayaya pyi.*

EV: *"In this era, if you ignore western civilization/ideologies, a lot of things will hinder our progress."*

The temporal phrase "In this era" situates the discourse within contemporary modern society. The conditional clause "if you ignore western civilization" presents modernization as necessary for advancement. The lexical item "progress" positively evaluates Western ideologies as instruments of development. The verb "hinder" suggests stagnation and backwardness in the absence of modernization. The discourse frames western civilization pragmatically rather than emotionally.

This discourse is produced within socio-economic discussions about development, education, governance, and technological advancement. Unlike elder discourses that associate western civilization with cultural destruction, this speaker interprets it as essential for societal progress. The discourse reflects Generation X's intermediate ideological position between traditionalism and modernity. It also functions persuasively by legitimizing adaptation to global realities.

At the societal level, the discourse reflects postcolonial developmental ideology in which Western education, technology, and institutional systems are associated with modernization and economic growth. The statement reveals how globalization reshapes local perceptions of success and progress. It also demonstrates ideological tensions between cultural preservation and developmental aspirations. Thus, modernization is represented not as cultural

enslavement but as a practical necessity for survival and advancement in the contemporary world.

Excerpt 14

JV: *Wa mme kasinya khe nyaken, khe Yooka khere, tita bika uwehna dube gba biya fyi ba'a ma, dejira biri pan bi ba tsona khe voo sosai na. bi danra ba babi Narasa khizon ma, numani yai iri kasiya khe nyaken nyaken.*

EV: *"When you look back, in this our village Takum, many of our fathers didn't get the opportunity to formal education, because they held unto tradition, they rejected the western culture. As such, we have been backward."*

The discourse contains retrospective expressions such as "When you look back" and "our forefathers," which invoke historical reflection. Lexical choices such as "formal education," "rejected," and "backward" construct tradition negatively in relation to development. The phrase "held unto tradition" implies excessive attachment to indigenous culture. The evaluative adjective "backward" strongly criticizes past resistance to Western education. Discursively, the statement reflects reinterpretation of historical experiences from a modern perspective. The speaker critiques earlier generations for rejecting Western education and modernization. Unlike elder speakers who idealize the past, this discourse problematizes traditional conservatism and associates it with underdevelopment. The statement functions ideologically to justify educational advancement and openness to change.

Socially, the discourse reflects the prestige attached to formal education in postcolonial African societies. Education is represented as a pathway to development, mobility, and empowerment. The statement also demonstrates how younger generations reconstruct history differently from elders. While older generations emphasize cultural preservation, Generation X emphasizes modernization and socio-economic advancement. Thus, the discourse reflects competing interpretations of cultural identity and development within Jukun Takum society.

Excerpt 15

JV: *Amma bashoo ka danra, ba'a ri san a ri be'ama tin ba'ani ... Tamani buka a sansan bira, I panko khe buka ansan tin.*

EV: *"As our elders said, there is nothing good that does not have its bad side. Now modernisation has come, let us embrace good things too."*

The discourse begins with the phrase “As our elders said,” which invokes traditional authority to legitimize the speaker’s argument. This strategy creates continuity between tradition and modernity rather than outright opposition. The proverb-like expression “there is nothing good that does not have its bad side” reflects balanced reasoning and moderation. The imperative clause “let us embrace good things too” promotes collective acceptance of beneficial aspects of modernization. Therefore, the discourse reflects negotiation and compromise between traditional and modern ideologies. The speaker strategically uses elder wisdom to justify adaptation to modernity. Unlike radical rejection of tradition or modernization, the discourse advocates moderation and selective acceptance. It demonstrates how Generation X speakers mediate cultural conflicts between older and younger generations.

At the social level, the discourse reflects cultural hybridity in contemporary African societies. Tradition and modernization are no longer viewed as entirely incompatible but as systems that can coexist. The statement also reveals evolving communal ideologies where cultural identity is maintained while beneficial modern practices are embraced. As a result, the discourse promotes ideological reconciliation between indigenous traditions and global modernity.

In summary, Collectively, Baby Boomers’ discourses reveal several dominant ideological themes within Jukun Takum intergenerational communication such as cultural preservation versus modernization, generational power relations, identity construction (with the repeated use of pronouns such as “our” creates communal identity and reinforces collective cultural ownership), moral evaluation of youths, and figurative language serves as an indirect communicative strategy for correction, discipline, and ideological transmission. However, the second discourse by Generation X, reveal important ideological shifts within Generation X communication in Jukun Takum society such as positive representation of modernization, negotiation between tradition and modernity, changing gender ideologies, developmental consciousness (intercultural learning), and ideological mediation. In other words, Generation X occupies an intermediate ideological position between conservative elders and fully modernized younger generations. Their discourse reflects negotiation, adaptation, and compromise. In Fairclough’s perspective, these discourses are not merely ordinary conversations; they are social practices through which cultural ideologies, power relations, and generational identities are produced, maintained, and negotiated within Jukun Takum society.

Discussion of Findings

Based on Norman Fairclough's Three-dimensional Model of Critical Discourse Studies, the following findings emerged in relation to the objectives of the study.

1. Findings on the discourse patterns and communicative strategies employed by Baby Boomers and Generation X within the Jukun Takum context revealed that they both employed distinct discourse patterns and communicative strategies that reflect their differing ideological orientations and socio-cultural experiences, which collaborates with the assertion put forward by scholars such as Williams and Nussbaum (2021), and Tagg (2021), that "These generations often differ in communicative orientation, language preference, worldview, and interactional strategies". Baby Boomers predominantly employed proverbial expressions, metaphors, and rhetorical questions; nostalgic narratives about the past; and an authoritative and moralizing language; with collective identity markers such as "our tradition," "our forefathers," and "ancestral ways." Their communicative style was largely conservative, indirect, and hierarchical, as posited by West & Turner, (2021). Proverbs such as "The ears can never be longer than the head" and rhetorical expressions like "Will your legs touch the ground?" were used to reinforce respect for elders, social hierarchy, and obedience. Baby Boomers also relied heavily on cultural memory and ancestral references to legitimize their viewpoints and preserve traditional norms. Generation X speakers within Jukun Takum on the other hand, employed pragmatic and rational discourse patterns; negotiative and moderate expressions; development-oriented language; and inclusive and adaptive communicative strategies, which confirms Coupland's (2021) position on intergenerational communication. Unlike Baby Boomers, Generation X speakers used language to advocate selective modernization and social adaptation. Their discourse emphasized progress, education, gender awareness, and intercultural learning. Expressions such as "let us embrace good things too" and "when you see what others have done... emulate such things" reflected openness to change and cultural hybridity. The study therefore found that while Baby Boomers within indigenous context of Jukun Takum communicate through preservationist and authority-driven discourse strategies, Generation X adopts adaptive, reformist, and negotiation-oriented communicative patterns, as asserted by Fisher (2020); Shaykhutdinov (2019), & Stockemer, (2016).
2. Findings on how language constructs generational identities, power relations, and ideological positions between Baby Boomers and Generation X within Jukun Takum society revealed that language serves as a major tool for constructing generational

identities and negotiating ideological positions. Baby Boomers constructed themselves linguistically as custodians of culture; defenders of morality; and guardians of ancestral traditions and communal values. This identity construction was achieved through repeated references to “forefathers,” “ancestral ways,” and “old traditions.” Their discourse positioned younger generations as culturally misguided, disrespectful, and responsible for moral decline. Lexical choices such as “spoiled,” “distorted,” and “discarded your own tradition” encoded criticism and disapproval toward modern cultural practices. This finding agrees with Cai & Hu (2025) claims that elderly speakers strategically deploy language to maintain dignity, negotiate authority, and preserve family harmony amidst rapid social transformation. In contrast, Chen and Hu’s (2025) findings identified discursive patterns such as competition, compromise, cooperation, and avoidance in discourse practices of Baby Boomers.

Within the Jukun Takum context, Generation X however, constructed itself as progressive and developmentally-conscious; educationally enlightened; and ideologically balanced between tradition and modernity. Their discourse portrayed modernization, formal education, and western ideologies as necessary tools for societal advancement. Expressions such as “western civilization... will hinder our progress if ignored” and “we have been backward” reflected developmental consciousness and a re-evaluation of traditional conservatism. The findings further revealed that power relations within intergenerational communication are largely hierarchical and age-based. Baby Boomers used discourse to maintain authority and social dominance, particularly through proverbs, moral judgments, and traditional norms. Language functioned as an instrument of social control, reinforcing obedience and respect for elders. However, Generation X discourse challenged some traditional power structures within Jukun Takum context, especially regarding gender inequality; educational exclusion; resistance to modernization. For example, the statement “Women of today have realised that the subjugation against them is too much” demonstrated ideological resistance to patriarchal domination and reflected emerging gender consciousness. The study therefore found that intergenerational discourse among Jukun Takum people is characterized by ideological contestation between cultural preservation and socio-cultural transformation.

3. Findings on the Influence of Sociocultural Transformation, Modernisation, and Technological Change on Intergenerational Communication on the Jukun Takum

people found that modernization, sociocultural transformation, and technological exposure have significantly influenced intergenerational communication patterns among the Jukun Takum people. For instance, modernization has introduced new educational opportunities; western ideologies and values; religious influences; and individualistic orientations; and new perceptions of gender roles and marriage practices. These changes have altered traditional communicative relationships between generations. Contrast to this postulation, Oyekunle (2025) posits that several languages within a community frequently serve complementing rather than antagonistic communicative functions. Baby Boomers largely perceived modernization as a threat to indigenous culture; a source of moral decline; a destructive influence on traditional marriage systems and communal identity. Consequently, their discourse reflected resistance, nostalgia, and cultural anxiety. Western civilization was frequently represented negatively through expressions such as “slavery,” “spoiled culture,” and “distorted tradition.”

Generation X, however, perceived modernization more positively. Their discourse associated modernity with progress, formal education, social mobility, gender liberation, development and exposure. The study also found that sociocultural transformation has contributed to changing attitudes toward Marriage rituals, dowry practices, widow inheritance, female autonomy, and cultural authority. More so, Traditional patriarchal norms are increasingly being questioned, especially by younger and educated generations as anchored by these scholars in their research works (Bamgbose, 1991; Tanimu & Chidinma, 2024), and Effiong et al. (2020). Furthermore, technological and global exposures have facilitated intercultural interaction and access to alternative worldviews, thereby weakening the absolute dominance of traditional authority structures, as argued by Coupland (2021). As a result, intergenerational communication has become a site of negotiation, ideological struggle, and identity reconstruction.

The study therefore concludes that intergenerational communication among the Jukun Takum people is undergoing significant transformation as a result of modernization and socio-cultural change, leading to tensions, adaptations, and ideological redefinitions between Baby Boomers and Generation X.

Conclusion

Language remains an important way for the Jukun Takum people to keep their culture alive. Older generations are the custodian of cultural norms and it is their sole responsibility to pass down cultural values and historical memory to younger generations, and they do that by employing medium of storytelling, proverbs, and speeches or events that are part of a ritual. Intergenerational communication between Baby Boomers and Generation X within the Jukun Takum context depicts an on-going ideological struggle between cultural preservation and modernisation. Therefore, the Baby Boomers strongly held unto indigenous discourse and traditional values, while Generation X is negotiating between traditional values and modernisation. This conforms to the existing studies on intergenerational communication within the context of Jukun Takum.

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