NO GREE FOR ANYBODY: A MULTIMODAL DISCOURSE ANALYSIS APPROACH

ANANA MARIAM
DEPARTMENT OF LANGUAGES, MOUNTAIN TOP UNIVERSITY, meanan@mtu.edu.ng

AFOLABI INNOCENT ARIREMAKO, PhD
DEPARTMENT OF LINGUISTICS AND LANGUAGES, FEDERAL UNIVERSITY OYE EKITI, EKITI STATE, afolabi.ariremako@fuoye.edu.ng

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ABSTRACT

The coinage of new words, phrases, and clauses into language can influence societal harmony or disharmony and, by extension, affect various aspects of life. The use of neologisms depends largely on their contextual appropriateness. In many societies, such expressions are consciously or unconsciously adopted into daily interactions, gaining both relevance and resonance. A notable example is No gree for anybody, which emerged in Nigeria's linguistic landscape in January 2024. Though its origin remains unclear, as is often the case with many neologisms, the phrase has rapidly become a mantra with significant influence across both formal and informal settings. Its inherent ambiguity, however, opens it to varied interpretations, particularly among the youth, and may foster misunderstanding or conflict if misapplied. This study explores how the coinage can be interpreted in ways that promote peaceful coexistence and civic awareness. A qualitative method was employed, with five online images displaying the mantra randomly selected from the internet. The analysis drew on Tannen's Conversational Style Theory alongside content analysis. Findings indicate that when interpreted negatively, No gree for anybody has the potential to undermine societal cohesion by encouraging defiance and disregard for dialogue. Even so, rather than discarding the phrase entirely, the study suggests that emphasis should be placed on understanding its underlying intent. By doing so, individuals are better positioned to make informed decisions on whether to adopt or reject the expression. This research contributes to discourse analysis by showing how linguistic trends shape communication and social interaction, especially in multilingual and multicultural societies.

i. Introduction

Neologisms are vital to the development and continuity of language in all societies. According to Li (2024), they play a key role in 'expanding vocabulary and adapting to new concepts' (p. 214), thereby 'contributing to the richness and adaptability of language' (p. 214). These new expressions may be formed deliberately or incidentally; however, their influence often depends on factors such as who employs them, the timing and location of their use, their intended purpose, and the context in which they are applied. In other words, the value or danger of a neologism is closely tied to its social relevance and pragmatic usage. When misapplied or misunderstood, neologisms may present communication challenges and, in some cases, provoke unintended consequences for individuals, families, and society at large.

Human activity is fundamentally shaped by language; the formation of new words, phrases, or expressions affects both formal and informal exchanges. These linguistic innovations often arise in either verbal contexts, such as oral or written language, or non-verbal forms, such as physical movements, body language, appearance, and social cues. Each form possesses the power to foster harmony or incite conflict, depending on how it is interpreted. Non-verbal communication, including posture, facial expressions, dressing, and gestures, may sometimes convey meanings even more powerfully than speech. As such, the continuous introduction of neologisms supports linguistic dynamism and helps preserve language vitality.

Although many neologisms do not become part of standardised language, they frequently gain visibility through social media; once introduced into digital spaces, they tend to spread rapidly. This observation aligns with Cilic and Plauc's (2021), view that neologisms are widely and swiftly adopted on social networking platforms worldwide. Supporting this perspective, Ibrahim et al. (2024), note that the information technology era and the emergence of social networks have created fertile environments for the development of new vocabulary (p. 2).

A recent linguistic phenomenon that emerged in Nigeria illustrates this dynamic process. The expression 'No gree for anybody (NGFA),' also referred to as 'Degree 2024,' gained prominence in early 2024, permeating both formal and informal settings. This potent clause, expressed in Nigerian Pidgin English, lacks a definitive origin. As Adiele (2024) observes, the phrase has 'no definite source or origin,' but is 'a child of all the sociopolitical and economic unease in Nigeria.' According to NEWSDIGEST (2024), the emergence of this Pidgin clause embodies 'a rogue ethos' and reflects a defiant stance, an unwillingness to be exploited or silenced; it is further described as 'a visceral, eye-for-an-eye ideology.'

The clause carries a range of possible interpretations, such as 'do not accept any form of mistreatment,' 'do not allow yourself to be cheated,' or 'refuse to be bullied.' Adiele (2024) classifies it as a revolutionary slogan that means different things to different people; while some perceive it as empowering; others view it as potentially destabilising. Given its ambiguity, understanding the intentions behind its use is crucial for appropriate interpretation and response.

The slogan has found expression both verbally and non-verbally in various parts of Nigerian society. For instance, children may resist parental authority through silent defiance; employees may engage in stay-at-home actions in protest against workplace conditions. These behaviours are examples of non-verbal enactments of the mantra. Verbal applications, on the other hand, are often marked by the use of emphatic or offensive language, tone of voice, speed of speech, and physical gestures; these manifestations communicate varying degrees of resistance or assertiveness.

This is not the first time a sociopolitical mantra has gained traction in Nigeria. Previous expressions, such as 'End SARS' and 'End Bad Government,' began as individual utterances but quickly evolved into collective slogans; they were later associated with civic unrest. Although initially driven by noble intentions, these movements were soon co-opted by various interest groups; the aftermath included hate speech, public disorder, destruction of property, and tragic loss of lives. In retrospect, the lived experience of those events far outweighed the theoretical ideals they were meant to promote; thus, the statement 'the experiences were better explained than experienced' remains apt.

The mantra has ambiguous expressions which may simply mean 'Do not accept any rubbish of any kind from anybody.' 'Don't allow anyone to

bully or cheat you.' 'Don't allow anyone to think that you are stupid' or 'don't take no for an answer.' In line with Adiele's (2024) assertion that 'every revolution starts with a slogan,' it becomes imperative to examine the phrase 'No gree for anybody' critically. This study seeks to understand its appropriate usage, interpret its potential meanings, and propose recommendations to prevent its misuse in ways that could lead to societal unrest.

Using Joyce's (2007) concept of intersemiotic complementarity, Anana's Face Actualisation Theory (FAT), and content analysis, this study investigates five online images that display the slogan. Specifically, the objectives of the study are to: explain the meanings behind the clause 'No gree for anybody'; identify its various contextual uses; and propose appropriate contextual and metaphorical applications. By doing so, the study aims to contribute to a broader understanding that promotes peaceful coexistence in Nigeria and beyond.

ii. Literature Review

i. No Gree for Anybody

No gree for anybody is a neologism that just emerged in January 2024 in Nigeria. It has an overwhelming effect that people do not even want to know what it is but used it anyhow to stand for refusal to accept or abide by rules and regulations that are adverse to their norms and values. It occurs in various forms such as Spyro, Oladips, DJ Brytos, Nairaland, slang, meaning, Nigerians, 2024, lyrics, Nor Gree Movement, slogan, music and other forms. Oye (2024) explains that it is a slogan that has jocularly been adopted by the zeitgeists as the nationwide motto for 2024 but that Nigeria Police Forces considers it as a 'negative subversive light.' According to Anioch (2024) No gree for anybody is an important Rule for 2024. Anioch further observes that the rule means being aggressive with one's goals; taking charge of one's life; carrying it on one's head, if one needs to do so. In another observation, Falola (2024) maintains that it is a sociolinguistic colloquialism in Nigeria that evolves with temporal progress, and that it is the New Year slang.

The unifying influence of this neologism compels, Falola (2024) to submit that the whole of Nigerians came into unison to declare that 'No gree for anybody' should be a '2024's motto that should guide everyone's activities.' Falola further maintains that this mantra means a personal avowal not to compromise or concede to any factors or people that want to impede one's aspiration or thwart the pursuits of one's desires. Kareem (2024) also affirms that it was a unanimous agreement by Nigerians to have 2024's theme as 'no gree for anybody.'

Again, Umeolele (2024) opines that as a prevailing slogan among Nigerians, it can be used in multiple contexts to mean, 'No gree for complacency', 'be your own advocate', and 'work-life balance (maintain a balance between work and personal life'. Also, Adiele (2024) states that it must become a rallying slogan meant for the rejection of all forms of operations. In addition, Morphy (2024) opines that it is a slogan that represents the aspiration for a new Nigeria that progresses, accountable and responsive; which also demands and needs a modern nationhood.

Also contributing to this is Amobi (2024) who submits that the slogan is meant for everyone; and that the idea behind the mantra is to have a fabulous year. According to her, she expects everyone to do everything that will bring them happiness. Equally, she states that no gree for anybody means one's refusal to listen to negative inner voices and putting oneself down or giving to self-doubt. In her words, 'no gree for everyone' means 'No gree to our one's self' also. Again, Chima (2024) maintains that it means a year to stand firm by one's conviction and not easily give in to others.

Besides these, Morphy (2024) observes that Nigeria Police Force (NPF), represented by its Force Public Relations Officer, ACP Olumuyiwa Adejobi, described it as a 'very dangerous slogan that can trigger crises across the country' and concluded that the mantra will not when security operatives come, apprehend and take the youth to face the wrath of law. The NPF considers this as a catchphrase that 'poses a severe threat to the collective peace and tranquillity, the cornerstone of any thriving community' (The NEWSDIGEST, 2024).

From the observations above, there are basically two major interpretations of this mantra, the positive and negative explanations; but the overwhelming negative assumption made the governments to insinuate that everyone who uses it is out for negative objectives, mainly to 'disrupt societal peace' (The NEWSDIGEST, 2024).

ii. Neologisms

Neologisms, 'the coinage of new word' (Asif et al., 2021), are natural part of language evolution. They are coinages or new words and expressions that are not yet fully brought into languages and not universally and intelligibly accepted by language users. It is a means of creating and producing new words and expressions into any languages in the world. According to Wikipedia, neologisms are any relatively recent and isolated terms, words, or phrases that nevertheless have achieved popular or institutional recognitions. They are formed through the combination of existing words, through blending, abbreviations, acronyms, compounding, clipping, back-formation and other forms of word-formation processes.

In addition, according to Ochilova (2024), they often emerge in response to the need for more efficient or expressive communication. In a similar observation, Harutyunyan (2024) maintains that neologisms are created to 'achieve specific communication goals in particular situations' (22).

Their sources are numerous, some of which are individual or societal creativity, technological advancement, cultural norms and values and educational advancement. As new concepts, they fill in linguistic gaps, thereby providing new words and expressions and reflecting societal changes in terms of linguistic world.

There are morphological neologisms (where new words are created and produced through changes in word and morphological structures. For example, 'japa' (to leave one's nation to a white man's land), wi-fi, hi-fi, chit-chat, tsunami, emoji, babysit, etc.

Phonological neologisms are creation of new words with changes in their pronunciations. Examples are buzz, swag, bling-bling, Kodak, gonna, blog, LOL, OMG, camping, staycation, etc.

Tonal neologism can be explained in situations where tones change as a result of the use of neologism. This is expressed through tone as a semantic marker, cultural relevance, phonetic adaptation, and contextual tone shifts. For example, instead of bread, the Yoruba people from western Nigeria will say, 'buredi.'

Semantic neologisms occur when new words are created with changes in their meaning. 'laughingstockness' creating a noun form of 'laughingstock'; 'mouse' as in a rodent as well as a computer input device; 'cloud' as in online data storage as well as condensed water vapour.

Syntactic neologisms are formation of new words, phrases, clauses and sentences to convey new meanings. 'Global village', coined by McLuhan, means that the world is becoming smaller due to advances in mass communication; because information is getting to people all over the world at faster and cheaper rates.

Abbreviation is one of the simplest ways of creating words; for example, MTN (Mobile Telephone Network), GLO (Global Communication Limited), HIV (Human Deficiency Virus). A lot of Nigerians don't even know their full meanings. According to Behera and Mishra (2013), abbreviations are pseudo-neologisms. Also, Lina (2016) observes that in news writing, there are three types of abbreviations namely acronyms, clipping and blending.

Acronyms are 'nuance of word-group abbreviation' (Grange & Bloom, 2000: 3) and are 'firmly fixed in speech and writing' (3) to provide 'great value in modern communication' (3). According to Hosseinzadeh (2014:17), they are 'shortenings, built from the initial letters in a phrase or name.' In a similar observation, Zaharia (2004) maintains that acronyms are 'systematic abbreviation of abbreviations that represent most sources of new lexicon in many languages of the world.'

Blending is a process of word formation where parts of two or more words are used to create new words. Examples: breakfast + lunch gives us brunch, biographical + picture (biopic), motor + hotel (motel). It involves the combination of two separate forms to produce a single new term (18).

iii. Kress' Multimodal Theory

Kress' multimodal theory deals with the use of multiple modes in communication (images, sounds, written, gestural, visual, etc.). It also emphasises the importance of inter-semiotic complementarity in communication, semiotic resources (tools and materials used in various modes to create meanings), design (where people are exposed to different choices to create meaning, bearing in mind the intended audience and the communicative purposes), intermodal relationships (the interactions of different

modes to make meaning), and the role of the reader or viewer (the interpretation of various modes by the audience).

iv. Verbal Elements of Communication

Verbal communication refers to communication through words, language and linguistic signs. They are aspects of communication that are combined with non-verbal elements to make communication active. It includes, but is not limited to, semantics, syntax, and language structure and discourse analysis. Specifically, written and spoken texts, such as headlines, captions and body of text, language styles, such as tone, register and structure language, narrations/descriptions of ideas, voice and sounds such as voice-overs and jungles, are some verbal elements of verbal communication.

vi. Visual Elements of Communication

Visual elements are indispensable aspects of communication; they assist in the audience's quick understanding of meaning in multimodal contexts. Images such as photographs, illustrations and diagrams, typography such as style, arrangements and appearance, colours such as red, green and yellow, layout and compositions such as designs and spaces, symbols and icons such as warning signs and emojis, gestures and movement, such as animated arrows and video clips, are some examples of visual modes used in meaning-making.

vii. Face-Actualisation Theory (author-2025)

The need to understand that everyone has different 'faces' (problems and what they are going through generally) and that one face should not be mistakenly accepted or equated for another is crucial in this proposed theory, 'Face Actualisation Theory'. Everyone has freedom of expressions and freedom of movements; but these should be guided by the law or reciprocal order (occasioned by consideration).

This theory consists of positive and negative faces; (these terms are borrowed from Penelope Brown and Stephen Levinson's (1978) Politeness Theory and its 1987 revised version; but their meanings are different from Brown and Levinson's theory). Examining Brown and Levinson's negative and positive faces, scholars (such as Behzadpoor, 2023, Fathi, 2024, Fabian, 2024, Dewi et al., 2021 and Muhammad, 2024) have explored these explicitly. The 'positive face' explains 'the desire to have the approval or agreement of others' (2023: 72) while 'negative face' is the 'desire not to be imposed upon' (72). The positive face as used here does not denote expecting people to say and show solidarity, compliments, friendliness, agreements, politeness, goodwill and affiliations, rather it entails one's ability to detect and try to interpret correctly (if possible) an individual's dispositions to linguistic, paralinguistic and non-linguistic cues; and act accordingly with the application of empathy-experientialisms. In other words, the positive face is the functional face; while the negative face is the mal-functional face.

The need to live harmoniously should propel people to use functional face and verbal and non-verbal indicators to interpret people's intentions appropriately. These interpretations may go a long way to resolving potential conflicts and misinterpretations among people in organisations and societies. In applying this theory, the acronym 'FACE' should be the guiding factor and should be used accordingly:

F – Face reality (and forget about self, selfishness and favouritism) and

A – Act (accordingly, appropriately) based on

C – Contexts (physical, psychological, social, etc.) which assign

E – Experientialism (empathy, consideration)

Unlike Brown and Levinson, face concepts, 'FACE' here overwhelmingly affect non-linguistic and paralinguistic cues and minimally affect linguistic cues. This indicates that the verbal messages receive less attention while paralinguistic and non-linguistic messages are holistically applicable.

In No gree for anybody, the 'F' in 'Face reality' depends on the satisfying research and findings that individuals (both those who utter the utterances and those who want to stop others from uttering expressions) present. There could be True Face Reality (TFR) or False Face Reality (FFR) used for judgements (either fair or unfair). To give fair judgements, people need to study circumstances and intentions that occasioned people's actions or utterances and show

functional faces. 'A', i.e. 'Act', indicates that someone that utters or acts should do so sincerely. In other words, verbal and non-verbal actions should be based on honesty. 'C', i.e. 'Contexts', show varying situations which may be serious or unserious, sarcastic, physical, psychological, social, etc. Situations should prompt the 'sayer' and the 'stopper' to behave the way they choose to behave, while 'E', i.e. 'Experientialism', denotes empathy (the way you would have expected others to act if you were involved).

All sections of 'FACE' involve linguistic, paralinguistic and non-linguistic cues. Each of their sections is expected to experience functional positive 'FACE' before communication and interactions can be done appropriately.

iii. Theoretical Framework

This study adopts Face Actualisation Theory (FAT) as its guiding framework. FAT emphasises context, empathy, and the interpretation of both verbal and non-verbal cues in communication. It recognises that individuals express themselves based on personal realities and social conditions. Applying the FACE model—Face reality, Act accordingly, Context, and Experiential empathy; tthis framework helps interpret the multiple meanings of the slogan 'No gree for anybody'. FAT enables a deeper understanding of how this neologism functions as both a tool for self-expression and a possible trigger for conflict in Nigerian society.

Methodology

i. Research Design

Purposive sampling technique was adopted for this work. It is a non-probability sampling method that saves time and focuses on the quality of the respondents. According to Etikan et al. (2016), it is a deliberate choice of participants due to the quality that the participants possess. Andrade (2021) maintains that purposive sampling is the one in which 'the characteristics are defined for a purpose that is relevant to the study' (86). According to Golzar et al. (2022), it plays a 'critical role in conducting quality research by supporting the researcher to select more representative samples' (72). According to Tongco (2007), 'choosing purposive sampling is fundamental to the quality of data gathering'.

Data were collected from online images (through Google Search). The study adopts a descriptive qualitative research design. Five internet images were presented and analysed using Anana's (2025) Face Actualisation Theory (FAT) and content analysis.

ii. Data Source

Data were sourced from five (5) images on 'No gree for anybody' from Google Search. These images are side-interlocked vehicles of different types, a red T-shirt with white imprint, a meme of two wheelbarrow pushers, an old man with a raised placard, and a youth dragged by a policeman.

iii. Data Instrument

Images of the neologism, 'No gree for anybody', were carefully checked from the Google Search and purposively selected to meet the need of the author. Having selected the right images, the author presented them and carried out a multimodal discourse analysis based on FAT and content analysis.

iv. Data Collection Process

The process for data collection is as follows:

i. The first step was for the researcher to define the research objectives.

ii. Secondly, images were purposively collected based on the research's objectives.

iii. Thirdly, images were purposefully selected to meet the objectives of this study.

iv. Lastly, images were presented and analysed using the author's FAT and content analysis.

iv. Result And Discussion

i. Finding of the Study

i. Negligence of the functional face or 'True Face Reality' and 'Act', which led to distrust and disharmony in the society.

ii. The size, colour and intensity of the texts determine the interpretations or meanings of this neologism, 'No gree for anybody'. People's regard or disregard of its texts as carriers of serious or unserious messages is also dependent on its appearance. In other words, the larger the texts, the more meaningful it is.

iii. This study equally reveals that lack of experientialism is the major cause of linguistic, paralinguistic and non-linguistic display of mal-functional face.

iv. Positive face attracts positive actions, and negative face also attracts negative actions.

ii. Presentation and Analysis



Figure 1: https://punchng.com/no-gree-for-anybody-

Figure 1 above indicates a high expression of egocentrism and absence of 'experientialisms' by the 'sayers' (the drivers) of these four types of vehicles. They are not ready to express true face and also refuse to understand that there are various 'faces' (people with different degrees of problems, things they go through, etc.) on a daily basis.

Also, different colours, sizes and positioning of these vehicles indicate lack of concord, which might have been occasioned by the unpredicted physical contexts, the narrowness of the road as well as the unchecked paralinguistic positioning of the 'sayers'. Again, the 'Act' of these vehicles also shows lack of intimidation despite their sizes. This indicates the seriousness of the neologism. It also reflects 'negative or functional face'. This can only lead to disharmony. Here, no one cares to know what is actually responsible for the haste of others. Self is enthroned, and the actions that follow are disorganisation and delays. The study reveals that outright neglect of True Face Reality and Act results in lack of peaceful coexistence.



Figure. 2: https://www.nairaland.com/7965834

Figure 2 shows an outcry for all 'sayers' and even 'stoppers' to uphold this mantra. The choice of white imprint on red T-shirt shows the easiness, brightness and colourfulness of the need for Nigerians to adhere to this mantra in any 'contexts' that suit them. The conspicuous nature of the text and the aptness of it (showing each lexis on each line and the largeness of 'No Gree' and 'Anybody' as well as the smallness of the text 'for') indicate the extent and the intensity of the interpretations of the 'sayers' and 'stopper' and the need for this expression to be said by everyone. The nature of the font and colours of the texts are capable of capturing people's attention to either accept what is written (display functional face) or reject them (i.e. show mal-functional face). This study reveals how FACE is applied positively or functionally to attract people's attention to take unpressurised decisions. By so doing, this neologism is indirectly entering into the reservoir of lexical items of Nigerians and enables people to display experientialism.



*Figure.3:https://royalnews.com.ng/wp-content/uploads/2024/01/GridArt_*

Figure 3 shows how two wheelbarrow pushers either intentionally or unintentionally display malfunctional faces through lack of experientialism. The face-to-face positions of the 'sayer' and the 'stopper' here express their neglect of true face reality. They show negative faces, discarding their present physical outlook which visibly suggests that they belong to the lower class. This disposition can be interpreted to show the generation of one malfunctional face to another malfunctional face. These can be extremely dangerous for society, as these kinds of people can cause any form of societal disharmony.

Again, their dress code, wheelbarrows (two colours), and their oppositeness suggest that they are not ready to adopt functional (positive) 'faces'. Their appearance occasioned a lot of inferences; one of these may be that the prevailing economic situation in Nigeria propelled their engagements in menial jobs, thereby prompting (alerting) their anger and lack of experientialism (which might have stemmed from their immediate homes and environments). These also might have beclouded and eroded their sense of empathy. Their dispositions are extremely sarcastic.

Here, lack of experientialism is the major cause of linguistic, paralinguistic and non-linguistic malfunctional faces displayed by these pushers. In other words, lack of expressive considerations and empathy occasioned people's display of offensive attitudes towards others.

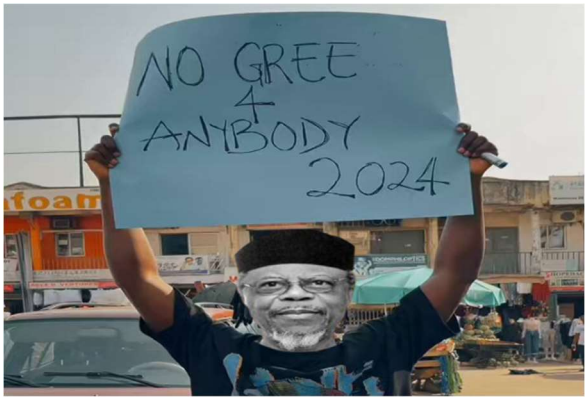


Figure. 4: https://www.google.com/url?sa=i&url=https%3A%2F%2Fnewsdigest.ng

This is a reflection of a clarion call for the Decree 2024 to be upheld by everybody. The old man here lifts the placard above his head in an open place where people transact businesses. The strategic positioning of this notice by an elderly man—the blue placard, the location, the dull colours of his cap (black cap), and the dull T-shirt—are potential indicators that the messages captured here are very serious.

The fact that the placard is not displayed by either children or the youths, but by an elderly person, shows the seriousness of this mantra and perhaps the covert wisdom from the mantra, because words from the elders (especially in African cultures) are always considered as words replete with wisdom.

Again, the dull inks on a semi-bright colour are indicators that this call is positive and that the sayer wears a functional face. It does not impose or force anyone to accept it, but presents it quietly and maturely for intelligent ones to go for it. It is indeed a true reflection of a positive face. It obviously suggests that people should show their true face reality in accepting and applying the mantra.

In addition, the boldness of all the texts on a near-dull placard indicates the sayer's intention to capture the attention of selected concerned people who may be ready to display their intentions. The shouting colours would have been indications for everyone in the society. Here, the careful and concerned members of the public would be the only ones who may see the placard, since the environment is a busy environment.

The colour of the objects and positioning of the 'sayer' here has the capacity to attract selected mature people to join in the usage of the mantra, as it suggests minimally a positive FACE.



Figure 5: https://leadership.ng/no-gree-for-anybody-a-

Figure 5 projects two possible 'faces': that of the sayer, who is willing to campaign for all to embrace the mantra, and that of the stopper, who wears a malfunctional face. The shouting colours of his red (the placard, clothes, and shoes) indicate his intention to display true face realities and act based on the contexts, which are interpreted experientially. However, the stopper (the policeman) lacks all forms of true FACE. His serious grip on the youth's trousers, and the way he dragged him mercilessly without even observing that one of his shoes had been pulled off, are expressive of false face realities cemented by negative face. The policeman misunderstands the young man's disposition, or he is not even ready to hear from him.

The stopper here expresses lack of experientialism and, as such, wears a malfunctional face. This negative face prevents him from acting appropriately. This automatically leads to the display of the negative FACE.

iii. Discussion

The mantra 'No gree for anybody' acts as a unifying tool by bringing people from different ethnic groups, ideologies, cultural backgrounds, educational, economic, religious, and other backgrounds to have a common goal. This goal is not only to unify them but to help them resist oppressions from any angle, whether from the lower class, middle class, or upper class. This is in line with the submission by Ogunlana (2024), who asserts that 'No gree for anybody' unites people above ethnic, religious, and sociopolitical groups. Udoudom et al. (2024) also support this stance by observing that the slogan fosters a sense of solidarity and empowerment.

This contradicts The Guardian (2024), which describes the slogan as very dangerous and suggests that it comes from a 'revolutionary sector that may likely cause problems across the country'. This confirms the two divides: positive (functional face) and negative (malfunctional face).

The emergence of 'No gree for anybody' supports Opara's (2022) observation that neologism gaps exist in Nigeria as a result of its multilingual and multicultural nature. Therefore, 'No gree for anybody' attempts to fill one of these gaps. Chetverikova (2023) further affirms this, stating that neologism is 'determined by the pragmatic needs of communication'.

Conclusion

Neologisms are lexical items responsible for the increase and dynamism of every language in every living society. According to Li (2024), they are newly coined words or phrases. Any society that lacks them is liable to have its lexis become static, and in the near future may relapse into dearth. Neologisms occur in different words, phrases, clauses, and even sentences. 'No gree for anybody' is a clausal neologism that was introduced into Nigerian English in 2024, and it quickly became a mantra.

Its rapid influence has affected linguistic, non-linguistic, and paralinguistic cues in Nigerian Pidgin, thereby adding to the existing lexis, and introducing various pronunciations and articulations of this mantra. The study has revealed that reactions towards 'No gree for anybody' are based on the adoption of either functional or malfunctional faces. The functional face relies on true face reality, while the malfunctional face is based on false face reality. A positive face is a product of experientialism, while a negative face arises from the lack of it.

Implications and Recommendations

'No gree for anybody' is quite ambiguous. Therefore, some people's inability to understand

the contexts in which it is applied generates disharmony in society. Its functional face attracts collective appreciation and acceptance by the people, thereby making it generally applicable. On the other hand, its malfunctional face results in negativisms in society. Its varying tonal presentations are capable of generating different contextual interpretations.

The study is therefore very beneficial to linguists, who may add this mantra to the wealth of expressions. The positive and negative applications of this mantra are also important for society, which should choose to apply its functional face to encourage harmony. In addition, researchers may apply the proposed theory to their own works. A comparative and contrastive analysis of the form of 'No gree for anybody' that attracts youths' attention could also be further researched. Students and teachers may be interested in learning and teaching this mantra, and finally, members of the general public may learn the appropriate ways of applying this neologism in their daily interactions and communications.

Transparency

This study is transparent, and all sections of the study have been included.

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