GROUNDING STRATEGIES AND THEIR IMPLICATION FOR COMMON GROUND IN MEANING RECOVERY IN NIGERIAN PIDGIN HEALTH TALK

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ABSTRACT: *The shared knowledge, belief and presupposition of interlocutors in conversational exchange have been identified as requisite to the success of the communicative endeavour. The mutual linguistic and contextual common ground of interlocutors has been reinvestigated and adduced as not being static or fixed as erstwhile conceived in some linguistic circles but rather dynamic and emergent as negotiated in the course of discourse. The postulations on CG expressed above may, however, not represent two irreconcilable extremes as everyday conversation seems to give credence to interlocutors' delicate blend of these vagaries to CG in their conservational encounters. This study therefore investigated empirical data with a view to examining grounding strategies observable in the radio talk exchanges and their implication for common ground in meaning recovery, using a recorded episode of the Edo State Broadcasting Cooperation health awareness programme, 'The World of Herbs'. The findings in relation to the objective expressed above provided evidence of grounding strategies in the forms of back channels and minimal feedbacks which function in discourse on the basis of their point of occurrence in text to indicate support for, alignment with or interest in hearer, with politeness significance for the speaker, the hearer or both parties. Dimensions of common ground utilized include aspects of common knowledge, presupposition, belief, and the inclusion of Speaker and Hearer in activity to polite ends. Some others are of perlocutionary import in amelioration of perceivable subsequent face threat or the reinstatement of previous discourse pattern. Overall, the dimension and extent of common ground subscribed to on occasion of discourse seems highly regulated by discourse type and goal.*

KEYWORDS: Grounding Strategies, Common Ground, Meaning Recovery, Nigerian Pidgin Health Talk

INTRODUCTION

The shared knowledge, belief and assumption(s) of interlocutors in discourse is considered as basic to information management, meaning negotiations and discourse structure in interaction. (Bach & Harnish, 1979; Clark, 2000). The traditional absolute static notion of common ground has received contemporary assessment to indicate an operational mechanism to the contrary. Nevertheless, the centrality of common ground to communicative interaction cannot be overemphasized. Against this backdrop the paper examines the conflux of the cognitive and interactional dimensions as it affects common ground and its implication for dynamic and emergent meaning negotiation, with emphasis on grounding strategies employed in the pidgin radio discourse and their implication for common ground in meaning recovery.

LITERATURE REVIEW

Interlocutors in any communicative interaction presume certain propositions to be common or shared based on their joint knowledge of the world, belief, suppositions or expertise (Clark, 1996). Such assumptions or propositions according to Clark (2006, P. 116) constitute the basis on which assumptions are made and subsequent conversational information are added to the existing common ground.

Semantic minimalism advanced the basic non-context dependent propositional content of a sentence as a guarantee for relation of identity which safe-guard communication against confusion and misunderstanding during verbal communication (Cappelon and Lepore, 2005, p. 85). The semantic content in the pragmatic inferential process is however challenged by linguistic under determinacy (Sperber & Wilson, 1998) as most linguistic expressions require pragmatic (contextual) adjustment for the correct recovery of Speaker's intended meaning (Grundy, 2008). It has been equally pointed out that factors such as encoding circumstances for individuals, encyclopedic entry affect sameness of meaning of lexical items shared by interlocutors (Fodor, 1998).

Common ground which may be communal (societal) or personal (peculiar to two people) includes their joint perceptual, contextual, linguistic or communicative experience. It is however the case that common ground is often misconstrued as a static mental property among interlocutors, but contemporary investigations in cognitive psychology, and especially, socio-cultural interactional exponents (Koschmern & Le Baron 2003; Barr & Keysan 2005) have posited common ground as a dynamic, adjustable and emergent property of ordinary memory processes – a cognitive mental entity subject to modification, definition, coordination and susceptible to complex mental operations such as individuality, memory structure and recall. Common ground which consist additional information generated, encountered and encoded in short term and encyclopaedia memory or evident in the physical environment (Grundy, op.cited) is equally impacted by the levels and strategies of egocentricism of the individual depending on the discourse type, audience constitution (homogeneity vs heterogeneity) and the adjudged relativity of common ground in each case.

The complexities observed above, thus have implications for the communicative endeavour as it affects the relevance and adjustment of common ground for particular tasks, and by particular individuals. The foregoing is succinctly summed up by Kecskes and Mey (2008), that common ground must consist of both a priori and post factum elements where self regard dominates in certain phases of the communicative process where a priori elements are rioritized than in other phases of the same communicative process. Moreover, the mutual contextual beliefs of interlocutors (including shared knowledge) are essential to the encoding and decoding of messages (Bach & Harnish, 1979), and regulate as well as indicate the extent to which partners in discourse are observing the cooperative principle, including aspects of politeness in discourse.

The postulates explored above and their intricate networking may be graphically captured thus
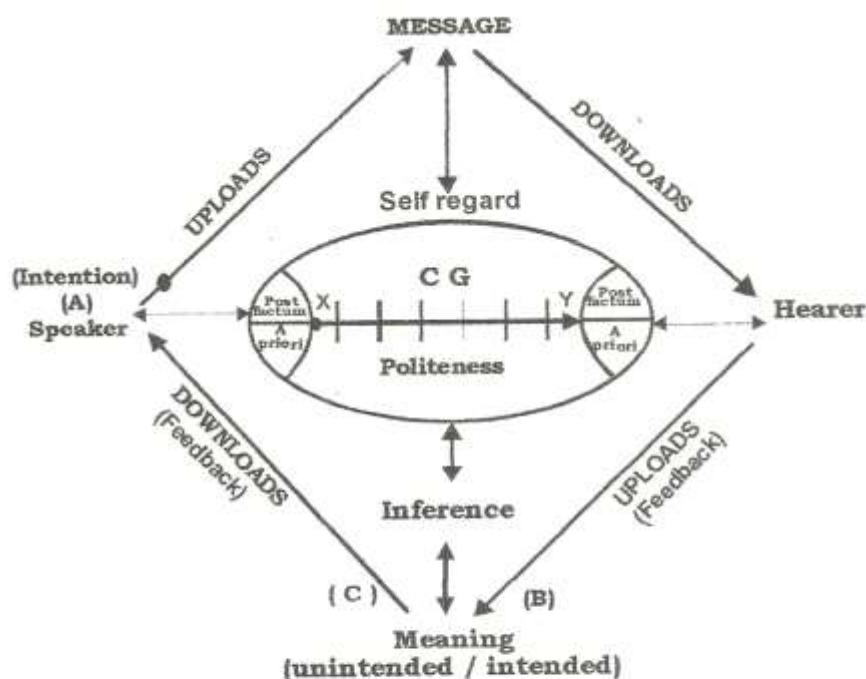

Fig. 1. Babawarun's (2014) Operational Schema of Face, Intention and Common Ground in Interactional Meaning Derivation

The schema centralizes CG in the success of the communicative enterprise. Consisting of a priori and post factum components, It is graduated along a continuum of a minimal point X (zero or least elaborated) to a maximum of Y (infinitum or richly elaborated). The calibrations indicate CG as dynamic, adjustable and emergent mental property, regulated by the self regard of language users (Barr & Keysan, 2005; Colston, 2008). Through self regard (self image, interest, individualism), an interlocutor initiates communicative interaction at point A through the selection and use of perceivable items of CG on the basis of his/her communicative intention in congruency with the task / communicative goal. Hearer subsequently downloads input through CG to arrive at the intended or unintended meaning through inference, often resulting from anthological ambiguity (Haugh, 2008, p.527). Hearer's upload (input to CG) is however is however underpinned by indeterminacy based on activity type. The primacy of meaning informs its location at the base of the schema, with its vagaries as intended or unintended determined by the negotiated and dynamic paradigms of CG.

Intended meaning is however to the right extreme of the inference arrow as intention is basically oblique to hearer and only evolves over time through negotiation of CG (approximation to Y) often through contextual enrichment and precision which explicate

meaning and intention. Unintended meaning is to the left extreme (X) as a result of conventionality (what can / can't be implied in context) except otherwise specified through CG. Speaker's intended meaning recovery terminates at point B where hearer's upload (feedback) confirms it as such. However, discourse extends to point C in recursive (interactional) discourse where upload (feedback) signals hearer's retrieval of speaker's unintended meaning' thereby necessitating a recourse to the point of initiation (A) where speaker further elaborates CG in the upload task for the hearer for meaning processing; a process that may get repeated several times thereby giving a cyclic modular to the schema. (Note: Babawarun is reearcher's maiden name).

For our current purpose, the conceptual framework is applied to analysis majorly in aspects of the dynamics and interactional negotiation of CG only, in order to establish their significance in the attainment of communicative goal in the context of the radio discourse.

Nigerian Pidgin

The Nigerian pidgin (hereafter NP) is an aftermath of the linguistic heterogeneous contact between the Nigeria coastal communities and Europeans basically for trade purposes. The contact and subsequent spread of pidgin extended inland through mission activities, colonial administration and commerce. Today, NP has creolized in areas around Warri, Port-Harcourt and Benin. It has expanded its vocabulary by borrowing from many Nigerian languages and it has also become a lingual Franca (an informal variant of the English language) employed among Nigeria citizens of diverse ethnic identity living in metropolitan areas like Lagos, Abuja, Kano (Elugbe & Omamor, 1991; Osisanwo, 2012). Its territorial expansion has captured both geographical and social domains as it enjoys patronage across educational, social and ethnic divides. The media, politicians and marketers have found it a veritable tool, and have greatly promoted its use in the interest of their thrust including advertisement, political campaigns, mass mobilization, and public enlightenment, among others.

It is therefore understandable that the discourse is carried on in what may be considered an acrolectal variant of NP considering the institutional goal of public enlightenment, the target audience, and the ultimate goal of improved dietary habit, and patronage of the resource person.

METHODOLOGY

The datum used for the current study was obtained by permission of the Edo State Broadcasting Cooperation (one of the states where NP has creolized). It is a health awareness programme with focus on dietary benefits of fruits, specifically walnut in this case. Relevant excerpts from the text are analysed with focus on the identification of the dynamics (structure and procedure) of CG in each case and its significance for the overall success of the communicative endeavour. Reference is made to the schema explicated above at relevant points. The programme presenter is designated as P, the resource person (Iyabiye) as C, and each of them is further identified as S (Speaker) or H (Hearer) as occasion demands.

Data Analysis

This section, through the sample analysis, focuses on identifying the role of common ground in the attainment of communicative goal. This includes grounding, grounding strategies and

how mutual knowledge is negotiated and constructed in the sample data, and their implication for meaning recovery. Common ground tantamount to assumed shared knowledge of people in conversation (Clark, 2006) which may include cultural facts, news, stories, local geography, mutual or shared beliefs and suppositions is believed to form the basis for the addition and subsequent accumulation of information in communication (Clark & Marshal, 1981; Clark, 1996). Following (Clark 1996), we assess CG on the bases of (1) communal membership and (2) personal experience. Communal CG encompasses information common to a community of people, community of shared practice or expertise, and personal CG, on the other hand, entails the joint perceptual and linguistic or communicative experience of two people.

Examining aspects of CG available in the data, it may be observed that their structural pattern may be classified into six, viz. Given, Added, Generated, Encountered, Co-constructed- with the attendant grounding strategies; or Non-existent.

(1)   (i) P: You know say we never talk about walnut before/ ii Na which one you bring come/iii This one you think dey help person again?

        (i) C: Botanical name of.. em.. walnut na en we dey call juglans regia…'

Expressions i You know say we never talk… before.

                ii Na which one…?

                iii This … dey help person again?"

Classes of common ground*:*

        (i)   Given (existent/granted)

        (ii)   Absent (non-existent)

        (iii)   Absent (non-existent)

Bases for Assessment

Common ground in (i) is communal; that is, the community of shared experience of the health talk series constituted by the presenter, the resource person and the audience. The utterance may be seen as enacted on the basis of audience's ignorance and not that of the presenter or resourse person because 'we' in (i) refers mainly to audience and not the presenter and his addressee. Its felicity derives from common ground as a product of memory of all participants (retrodiction; Colston, 2005; Arundale & Good, 2002) which presupposes discussions in the past excluding the subject of walnut thereby negating shared knowledge of the thematic thrust of walnut in a health talk context. Expressions (1) (ii) P and (iii) P negate and adjust common ground in the situational context and equally seek the construction of common ground through questioning: ''Na which one…?", This one you think…?

Hearer's download on the other hand signals understanding of speaker's wants by the provision of adjacent sequence answer to question by default implicature based on the context of interaction (including participants and goals). Common ground (understanding and mutual belief is specifically signaled in this instance by an appropriate next contribution (Clark and Brennan, 1991); C's answer in response to question. The communal CG of both S

and H enabled the encoding and decoding process above to recover implicature as a politeness strategy avoiding direct affront on H, thereby, communication succeeds.

(2)   (i)   C: Botanica name of ..en.. walnut na in we dey call juglans regia

        (ii)   P: julans regia

        (iii)   C: Na en be botanica name of walnut

        (iv)   P: Okay

        (v)   C: And the family name na en we dey call juglans dasea, juglans dasea, na in be the family name of walnut

        (vi)   P: Okay

Classes of common ground

  (i) Generated

  (ii) Encountered

  (iii) Establishing common ground (grounding strategy)

  (iv) Back channel signal for common ground

  (v) Generated

  (vi) Back channel signal for common ground

Bases for Assessment.

Based on an assessment of personal common ground with hearer as provided above ; that is, mutual knowledge of what walnut is but absence of previous discourse on walnut, speaker moves to build on what participants already share by reassessing the communal common ground through the communal membership status of participants (including presenter and the listening audience). The community in this instance is community of shared practices (the initiates of agricultural and health related matters) which S believes the presenter and most members of the listening audience do not belong to resulting in his generation of the botanical and family name of walnut as an addition to common ground in (i) and (V) and grounding of same in (iii) above.

Utterances (iv) and (vi) constitute back channels as grounding strategy and feedback for common ground which in this case functions as a grounding strategy in form of alignment with speaker (Colston, 2008). They impact on face (albeit indirectly) as they constitute both hearer supportive and discourse propelling moves in this context. The employment of specialized vocabulary and their subsequent uptake implicitly confers expertise on resource person and invariable prepares the ground for persuasion.

(3) (i) C: You see, God is so powerful and he create all this

        herbs for our own sake

(ii) God really put power for inside herbs. If you go inside Quran God talk of herbs, if you go inside Bible God talk of herbs.

(iii)P: Wetin walnut dey do for body?

(iv) C: So like this walnut now, E dey help to give us energy. People wey dey eat am dey get enough energy

(v) P: So e get carbohydrate

(vi) C: E get carbohydrate very well.

(vii)   P: Okay.

Classes of Common Ground

(i) Given/Existent, granted

(ii) Generated

(iii)Non existent

(iv)Generated

(v) Encountered/Generated

(vi)Co-constructed/Emergent

(vii)   Back Channel Signal For Common ground.

Bases for Assessment

Communal membership forms the assessment for the inclusion and exclusion of H from common ground in the utterances above. Inclusion in (i) is on the basis of membership of the socio-cultural community while exclusion in (ii) (and basis for such addition) is informed by the perceived non-member status of H in relation to the community of experts. Expression (iii) explicitly initiates the construction of common ground through quizzing, an act deriving from the assessment of H's knowledge and ability to answer such a question based on participants' personal common ground (mutual knowledge). In response to (iii), C provides a relevant answer (iv) as uptake to (iii) by way of H's response which signals understanding and add to the existing common ground; viz, walnut's potential to impart positively on health. Through the cognitive process, (memory and inference) P grounds encountered knowledge as common in utterance (v) through the deductive inference which functions retrodictively and projectively to signal understanding. Utterance (vi) is a grounding strategy which confirms common ground through the evaluation of evidence of understanding provided in (v) while (vi) remains a back channel signal anchoring the co-constructed common ground. Vi and viii equally hold significance for face as they constitute hearer supportive and discourse driving moves.

(4)   (i) C: … and a lot of vitamins, like vitamin A, e dey there wey be retinon, vitamin B, dey there which is tyramin …B1too …, B2 dey there, B6… E dey get a lot of minerals like calcium… phosphorus…, magnesium…

(ii) P: Those na the food value

(iii) C: Infact, those are the chemistry aspect of walnut

(iv) P: So what of the medicine, the medicinal value

(v) C: The medicinal aspect of walnut be say, one…"

Classes of Common Ground

(i)   Generated

(ii)   Given.

(iii)   Added.

(iv)   Non existent

(v)   Generated.

 Bases for Assessment

Expert communal membership may be considered the basis for S's upload in (i), which is generated as an addition to the nutritional classes inherent in walnut. However, information in this instance may not be perceptible as common or even a grounding strategy as it seems deficient in audience design. This observation becomes more pertinent in the light of the fact that communal common ground presupposing general convention of language use is not independent of other communities, which are nested and cross-cutting within and across it (Clark, 2006).

Apparently, the diversity/complexity of the composition of the radio programme audience is not provided for by the manner in which information is provided by speaker in this instance. While information may prove common to some, to a considerable percentage of the populace, information in this instance may be adjudged as probably not geared towards common ground but rather a display strategy (Colston, 2008) governed by self regard for the purpose of dazzling or impressing the audience.

Utterance (ii) presupposes a shared belief with initial speaker as evidence signaling understanding for the current purpose (Clark & Brennan, 1991) by relating the technical terms, in relation to vitamin, to specific bodily function. Hearer's feedback in (iii) constitutes a grounding strategy which evaluates (ii) as unintended inference and subsequently repairs common ground (point c on schema) in regards to linguistic common ground (food value VS chemistry aspect) making common ground in this instance an emergent construct.

S's upload (iv) seeks to make knowledge of the medicinal value of walnut common through quizzing. Utterance (V) generates common ground by way of addition of new information in response to enquirer's wants. The provision of appropriate next contribution signals recovery of apposite inference /shared understanding of the linguistic item "medicinal value" with interlocutor.

(5)   (i) C: The medicinal aspect of walnut be say, one, all those people wey be say they say dem be weak… wey dem no dey get strength … general weakness of the body …

(ii) C: you go see say when we combine walnut with other medicinal value, walnut na cook na in dem dey cook am…

(iii) C: like those people wey be say dem dey experience severe general weakness of the body, chest pain, bone go dey pain them, for them to waka from one pole na [sic] another na problem for them

(iv) P: So calcium dey walnut

(v)   C: Calcium, in fact, e dey walnut

(vi) P: Okay.

Classes of Common Ground

(i)   Given/existent

(ii)   Non-existent

(iii) Given/existent

(iv) Emergent

(v)   Co-constructed/Emergent

(vi)   Back channel signal for grounding.

Bases for Assessment

Utterance (i) presupposes mutual knowledge of medical symptoms with audience on the basis of shared communal membership (humanity/ social) and aspects of encyclopaedic knowledge to provide the basis for new information to be added or made common.

Expectations raised in (i) are however truncated in (ii) through the avoidance strategy (Colston, 2008) which fails to ground or make common what speaker means by "other medicinal value", a deliberate attempt to actually exclude hearer and avoid grounding. The above attests to the role of self regard as a regulative factor in common ground. The speaker in this instance rather hoards information than make it common for personal selfish reasons.

Utterance (iii) reverts to aspects of encyclopaedia knowledge presupposed in (i) to further foreground the relevance of walnut to symptomatic conditions. Hearer draws a deductive inference to upload (iv) on the basis of "aboutness" of talk (Arundale,1999; Arundale & Good, 2002) or normative accountability (Heritage, 1988, P. 128) from what may be legitimately implied in context to derive a default implicature. The implicature 'So calcium dey walnut' as a product of the cognitive inferential process uploads information to perceived existing common ground projectively to signal understanding (yet provisional interpreting) of the implicature generated in (iii). Utterance (v) evaluates, and provides feedback (confirm intended meaning) to ground the assertion in (iv) as common. (vi) constitutes a back channel signal for anchoring the co-constructed common ground.

Beyond its significance for the recognition of, and adherence to shared belief of normative expectations in context, common ground is considered as holding great significance for the

entire process of meaning negotiation and the ultimate attainment of communicative intention/goal in context.

As observed in the data, CG may be classified as either existent, added, generated or new, co-constructed or encountered. Existent common ground consists of information/mutual knowledge in the background of the communicative context. These entail shared presuppositions and propositions whose truths are taken for granted as part of the background to the conversational context (Clark, 1996; Adegbija, 1999). Identifiable features of this in the data include assumed mutual knowledge and experience of

(1) herbal health talk series e.g. ''Welcome to our popular herbal programme ''the world of herbs'',

(2) the person of Iyabiye (resource person) and his role on the scene,

(3) knowledge of the physical, Socio-cultural and geographical domain of operation and coverage,

(4) an unseen audience as recipients of the radio discourse,

(5) audience's ignorance of the nutritional benefits of walnut, and some other fruits, etc.

(6) Iyabiye's competence in regards to herbs and their potency in relation to disease conditions.

Others are the mutual suppositions and knowledge of the norms of interaction permissible in this context (radio discourse, meaning of lexical items including walnut, Benin, Edo state, etc.). The above indices establish what is considered known and, an inadvertent indicator of, what needs to be known and how to teach it.

Common ground classified as 'added' in this instance consist of information added to existing common ground using the known as basis for the unknown e.g**.**

Datum I

"Infact, those are the chemistry aspect of walnut" (4 iii)

Generated common ground on the other hand derives from answers to questions spanning information on scientific terms, botanical and family names, chemical compositions, nutritional value and the potency of walnut (and some other fruits in the series), as curative measures in relation to the diseases designated.

The co-constructed and negotiated category of CG obtains where what is made common knowledge is a product of a joint venture of participants on the scene. These in some instances include propositions deriving from drawn inferences which are often times corroborated and sometimes adjusted through the use of adverbial intensifiers e.g 'infact', 'very well', ''even'' to recapture and refocus the information or belief being made common. Grounding strategies observable in the data include assertions, repetition of assertions, and back channel signals in form of provision of relevant response, relevant inferences and alignments.

From the foregoing, it seems that the mechanics of common ground derives primarily from the social task and communicative goal in a given context. The a priori component of common ground provided participants with what to expect based on the mutual knowledge already shared in this context. The existing (a priori) component therefore triggers the additional, generation and co-construction of other common ground types. The questions addressed to the resource person are products of expectations on the scene and invariably result in meeting expectations on the scene by providing expert knowledge about the nature and benefits of the fruit in focus.

What is to be made common is, on occasions, uploaded individually or collectively by participants on the scene. This includes assertions which constitute common ground as product of ordinary memory, e.g.

Datum I: 3 (i) P: "you know say we never talk about walnut before"

or assertions establishing facts, beliefs and opinions to be made common; e.g. botanical names, nutritional values, chemical compositions, potency and curative potentials of walnut.

Common ground triggered on the one hand (questions) and consequently uploaded on the other (answers) are in all instances regulated by recipient audience design (what speaker thinks the audience knows) and what audience needs to know in these situational contexts (i.e.normative), all geared towards the ultimate goal of the conversational interactions.

The task is the creation of enlightenment aimed at raising awareness about the nutritional and medicinal benefits of walnut. The task and goal therefore determine the distribution pattern of common ground in these contexts; activity type selects what needs to be made common and by who. Participants have implications for MCBs as discourse does not involve colleagues (professional, institutional, etc) acquaintances, family members, etc which allows for more MCBs but rather participants (Presenter, Resource person, Listener/ Audience) who have little in common. The expository nature of the discourse task biases information pool in favour of the resource person as a result of the imbalance in the expert communal membership constitution of participants on the scene. Hence, from a prior mutual knowledge/ common ground, resource person through audience design uploads information to be made common for the purpose of the communicative task in hand.

Communication in these instances is therefore neither premised on, nor is it a sole product of existing common ground alone, but common ground is in these instances dynamic and emergent due to the task, goal and participants' composition. Successful communication is enabled as new information is supplied through assertions, modified through reconstruction, and co-constructed through inference and corroboration in discourse. Instances of these in Datum include:

Datum I: 4(ii) through (v), 5(iv) through (vi)

The construction and grounding of information to be made common in these instances may be considered as demonstrating their own peculiarities as regards the general or broad definition of the word "common". It may be safely inferred that knowledge shared and used in construction of discourse can not be considered as truly 'common'. The manner in which information regarding the chemical and nutritional composition of the fruit is tackled may not be comparable to what is expected or obtainable in some other contexts, say a formal lecture

(class) on nutrition or physiology, where information to be made common is usually fully uploaded through the instructional medium or some other learning task.

The absence of, and imbalance in mutually shared details in discourse in this context places restrictions on the extent to which these pieces of information could be considered 'common', more so as recipient may not be in the position to ascertain the credibility or authenticity of speaker's claims and assertions. The registration and employment of generated and added common ground (especially scientific information) may be explained as a product of pragmatic presuppositions in context and not that of an existing or mutually debated, negotiated and resolved common ground.

Barr & Keysan's (2005) proposition of speaker/hearer self regard at the beginning and end of discourse is substantiated in datum initial and final positions. Self regard is displayed at discourse initial position by the resource person's response to the directive to greet by a far exceeding response (assertions, prayers, directives, etc) than is required by the word 'greet' in datum I. A similar response is observable at the close of the episode of discourse where speaker (resource person) goes outside the scope of enlightenment to self marketing strategies of advertisement. It may even be that self marketing forms the convert motivation for participating in the programme at all.

Other manifestations of non-common ground observance (self regard) at other points in the discourse include cases of alignment or instances where speaker appears to be in pursuit of a self allotted goal contrary to mutual goal, resulting in perceived irrelevances which fellow interlocutor usually interrupts or diverts to refocus discourse to mutual goal. Examples of such instances in the analysis include the transitional pattern observable in the change from the discourse contents of 3 (ii) through 3(iv) in the sample datum. Other instances where the classical vitality of common ground to the success of communication may be considered to have failed are in the cases of avoidance, plagiarism and audience dazzling (Colston, 2008, P.178), where speaker intentionally violated, suspended or ignored common ground, as the case may be, for personal, professional, contextual or other reasons. Examples include the repetition of technical/scientific terms after speaker (alignment) and reservation of vital information entailed by ''other medicinal value'' (datum I (5 ii).

It is pertinent however, to note that communicative goal was achieved in spite of the 'oddities' and imbalance in common ground. The symbiotic co-existence of common ground and self regard in this context may not be unconnected with the communicative goal in view which is not to educate but to raise awareness.

The co-constructed angle to common ground in these instances lie in the fact that some mutual knowledge and beliefs vital to the construction of discourse were jointly engineered by participants on the scene through questions which triggered hearer's feedback; relevant answers, inference that confirmed understanding, relevant next contributions that assume previous points and deliberations as safe basis for making the next.

Measuring the nature of a priori common ground against the post facto in these instances, it may be safely inferred that while the a priori element may be truly considered as common, the post facto element may be considered as what Colston (2008, p.173) described as 'good enough comprehension' which views comprehension as a loose continuum rather than an all encompassing term, which may be minimally or maximally enriched depending on the purpose in hand especially in talks that are not wildly relevant for hearer. Common ground is

treated as good enough comprehension in these instances as it provides just enough information for the performance of the communicative task in hand as well as the achievement of communicative goal in view and not necessarily the achievement of such goals basically by genuine mutually shared maximal knowledge or consensus.

We may therefore conclude the role of common ground in communicative interaction as relative, to an extent; dependent on activity type and goal. This assertion may be substantiated by observation from our data where the resource person achieved his goal of raising awareness on health benefits of walnut (even in the event of some intentional failure to ground some information) and audience is informed in the end of the nutritional potentials and benefits of walnut, even if they may not have fully understood what vitamin B1, B2, retinol or other technical jargons mean, nor are they any better informed of what is meant by 'other medicinal value', 'other medicinal things', etc. to be combined with the fruit for efficacy.

FINDINGS

Observable structural pattern of CG in the datum may be categorized as: Given, Added, Generated, Encountered, Co-constructed- with the attendant grounding strategies; or Non-existent. Grounding strategies in the radio talk exchanges and their implication for common ground in meaning recovery are evident in back channels and minimal feedbacks which function in discourse on the basis of their point of occurrence in text. While some simply ground information as common, others are of politeness significance as they convey alignment, interest, agreement and support for H. The combination of minimal feedback with lexical filler(s) as completive to H's discourse hiatus saves H's positive face.

Dimensions of common ground utilized in the sample datum are aspects of common knowledge, belief, presupposition, and the inclusion of Speaker and Hearer in activity. They operate in orientation to H's positive face (e.g. empathy) or simultaneously save S's and H's positive faces. Others function in politeness through their perlocutionary effects in the amelioration of a perceivable subsequent face threat or the reinstatement of previous discourse pattern.

CONCLUSION

It may be safely inferred that although discourse may not be exempt from idiosyncrasies (insensitivity to common ground), e.g. reluctance (hoarding of expert knowledge), affect display (dazzling audience with scientific/medical terminologies), false starts and elliptical statements, communicative goal is nonetheless achieved. Consequently, the classical perception of 'common ground' as 'uniform mutually shared' knowledge and belief essential to the success of a communicative endeavour needs a reappraisal. It would seem that interlocutors make conscious choices of the dimension and extent of common ground to employ in any communicative venture on the basis of their assessment of the relevance of such to the discourse type and goals (communicative and personal) in context.

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APPENDIX I

HEALTH AWARENESS PROGRAMME IN PIDGIN

Datum 1: Walnut

P: [1]Welcome to [2(i,iii)]our popular herbal programme, the world of herbs with Iyabiye and today, [3]I get the chief for studio, Iyabiye dey with us, Iyabiye, greet our people

C: [4]I salute [5]all our people of Edo State and environs and all the places wey be say dem be hear us. [6]The ear wey you dey take hear us, God no go let the ear get problem o because I believe say [7]information na power. So, [8]once you dey tune in to EBS, you go dey listen to good, good information. [9]Make you no miss this programme o.

P: Iyabiye, [10]I think say you bring walnut come studio today. En hen, you [11]know say we never talk about walnut before. [12]Na which one you bring come, [13]this one you think dey help person again?

C: Botanica name of en.. walnut na en we dey call Juglans regia

P: [14]Juglans regia

C: Na en   be botanica name of wal nut and the   family name na en

P: [15]Okay

C: we dey call Juglans dasie, Juglans dasie na en be the family name of walnut

P: Okay

C: If you see [16]many people dey eat walnut but, you no go, people no dey know the medicinal aspect of it. They don't know the medicinal em…em importance of this walnut, but they will just carry walnut begin dey eat am. You see, God is so powerful and God created all these herbs for our own sake. Many people dey eat walnut, especially all those children, dem go say, tchi, make they just eat am, but they no go know say e dey cure some certain things inside their body system, that is why I dey always dey talk say there is power in herbs. If you go inside Quran God talk of herbs, if you go inside Bible, God talk of herbs so, [17]no way wey be say you go fit abstain yourself from herbs because our body chemistry is natural, because na God design am, no chemical no artificial. Nothing wey be say e dey diluted to our body chemistry

P: [24]Wetin walnut   dey do for body?

C: So, like this walnut now, e dey help to give us energy. If those people wey dey eat am you see say dem dey get enough energy

P: So e get Carbohydrate

C: [18(i)]E get carbohydrate very well

P: Okay

C: And a lot of vitamins. Like vitamin A dey there wey be retinol, vitamin B dey there which is thiamine. So, all these vitamin dey plenti wey dey inside walnut. Like B1 too e dey there, B2 dey there, B6, all these are vitamins wey be say e dey inside walnut [19]and we know, all of us know the function of vitamins; vitamins-rich food, vitamins dey assist the body function very well. So like minerals too, e dey get a lot of mineral like calcium dey e…e.. walnut, like phosphorus dey walnut, like magnesium dey walnut, like iron too, wey our body need, wey our bone need, e dey walnut. So once

P: [25]These na the food value

C: In fact those are the chemistry aspect of walnut

P: [26]So what of the medicine, the medicinal value

C: The medicinal aspect of walnut be say, one, for instance [20]all those people wey be say they say dem be weak, wey dem dey weak all the time wey dem no dey get strength. Like when you walk from one pole to another you go become tired you become malaise you go dey experience severe waist pain, general weakness of the body, like in the morning like this, you go feel weak, so tired, you go see say when we combine walnut with other medicinal value - walnut na cook na en dem dey cook am because it's not good to eat am raw. If you eat am raw like that without cooking you no go enjoy the flavour because the taste, e no go even sweet you to eat am but when you cook am, you go see say you go fit enjoy am because e dey very palatable and when you dey eat walnut, you go see say a lot of e…e.. water go dey come out of there. Like those people wey be say dem dey experience severe general weakness of the body, chest pain, bone go dey pain them, for them to waka from one pole na another, na problem for them

P: So   calcum dey walnut

C: [18(ii)]Calcum, in fact, e dey walnut

P: Okay

C: [21]E go dey assist you, [27]your body go dey function, the way e suppose to dey function. So once you experience any discomfort inside your body system, [22]may be you dey experience general weakness, headache all the time, em.. waist pain, chest pain, all these things is as a function of wal nut wey be say e fit assist you. [28]So for further information and advice, you fit reach us for no 1B, 4th welain, for back of NTA for T.V road for Benin City here for Edo state, 73 Akintola road by new road, Sapele, Benin- Asaba expresss way, by Urobi junction inside that new Lagos motor park for Agbor. And you wey dey Onitsha, we dey for number 53, by savoy junction, Okar road for Onitsha. And you wey dey Auchi, we dey for number 6, Obudu road, Sabo road before Golden palace hotel for Auchi. And you wey dey for Sabongida Aura, we dey for number 35, commercial lane for Sabongida Aura. My GSM number na em be 08034102250. [23(i)]So make una remain blessed and make una eat beta food.

P: [2(ii)]My people, that na una programme today o, make una stay well.

APPENDIX II

TRANSCRIPTION CONVENTION.

The following represent the convention adopted in the transcription of the radio discourse.

P: presenter

C: Resource person (commentator)

[ ]   Overlapping utterances

< >   Explanation of paralinguistic convention/ nonverbal cue

APPENDIX III

English Language Glosses of Some Pidgin Expressions.

Introduction

The information provided below represents a simple English translation of some core pidgin expressions in the corpus analyzed. The entire text is not translated into English word for word considering the implication of such for the present volume. Consequently, words \expressions considered as portending semantic impediment do non-pidgin speakers are extracted and provided with their English Language equivalents.

S/N	Pidgin Word /Expression	English Equivalent	Example
1	A /I	I	A know say = I know that
2	E	It, (subjective case), it is, He	E dey good = it is good E good for the body = It is good for the body If e dey among people = if he is in the midst of people
3	Get	Have, Has	I get the chief = I have the chief E get carbohydrate = it has (contains) carbohydrate
4	For For	In/At From	For studio = in (the) studio Na sickness go run for us = It is sickness that will run from us
5	Wey	That	The ear wey you…= the ear that you…
6	Dey	Forms of 'be' : am, is, are forms of 'do' To	You dey = you are wey e dey your body = that is in your body Thiamine dey there = thiamine is there you dey get pain = you do have pains we dey use am dey cure = we do use it to cure
7	Go Go dey	Will /shall Auxillary verb Will be	Dem go tell you = they will tell you… Dem go dey say = they will be saying
8	No E no	Not (negator) It is not	God no go = God will not…

S/N	Pidgin Word /Expression	English Equivalent	Example
9	No dey	Negator + do (do not), subsuming the auxiliary and usually preceded by a noun or pronoun subject	You no dey give am = You do not give it Eno dey coincide = It does not coincide
10	Na Na	Is It is	Information na power = information is power But na cashew nut = But it is cashew nut
11	Una	You (plural) Your	Make una no miss this programme o =Don't (you) miss this programme This na una programme = This is your programme
12	Say	That	I think say = I thought that You know say = you know that
13	Am, En	It (objective case)	Eat am = Eat it Na en be the thing = That is (it) the thing
14	Chuku-chuku	Spikes	E get chuku-chuku for the body = It is spiky
15	Dem	They	If dem dey congregation now = If they are in a congregation
16	Waka	Walk	If dem waka from one pole to another = if they walk from one pole to another
17	Be	Are, is or other forms of 'be'	I dey wonder why be say = I wonder why it is (the case) that…
18	Gongon	emphatic pronoun	Cashew nut gongon = cashew nut itself/(the very nut)
19	Wetin	What	Wetin other people dey talk = what other(s) (people) are saying.
20	Piss	Urinate(v) /urine (n)	If dem piss = if they urinate. Dem piss go dey divide = their urine will be dividing
21	A , I	I	A (I) know say e won discuss banana = I know that he wants to discuss banana
22	For	Would have	a (I) for say = I would have thought (said) that
23	Wan	Want/want to	If dem wan piss = If they want to urinate
24	Fit	Can	A (I) fit talk say = I can say that
25	Moni	Money	…to take get money = in order to get money
26	Comot	Leave, remove, extract	When you comot that oil = when you extract the oil.