

## **TWEETING THE ONE CHANCE UPRISING IN NIGERIA: INVESTIGATING DISCOURSE ACTS IN THE SOCIAL MEDIA**

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### **Abstract**

The transformation brought about by social media in engaging with national issues has garnered significant attention from social scientists. This paper explores the discourse acts in tweets and online comments concerning "One Chance," a form of robbery targeting commuters in public and private vehicles. Utilising Speech Act theory and a qualitative textual approach, it examines the actions, narratives, and language that shape and mobilise public perception through these tweets. The findings indicate that X users and commenters primarily emphasize providing eyewitness accounts, warning potential victims, and reporting incidents. These contributions were categorized into three types of speech acts: locutionary acts, illocutionary acts, and perlocutionary acts. The study concludes that X serves as a vital platform for discussion, where safety concerns, civic engagement, and policy demands converge.

**Keywords:** One Chance, Discourse Acts, X, Social Media, Digital Activism.

### **Introduction**

Since Nigeria transitioned from military rule to democracy in 1999, the political landscape has significantly evolved, facilitating increased civic participation, free speech, and activism among the populace. The embrace of democracy as a political ideology and operational system by contemporary societies has spurred citizens to engage actively in political processes (Balogun & Akano, 2021). Though traditional forms of activism—such as protests, strikes, and community organization—have historically been pathways to effecting change, the digital revolution has introduced new avenues for engagement. Social media platforms have emerged as crucial instruments in elevating public awareness and fostering substantial socio-political change across various contexts. In Nigeria, social media platforms like X, Facebook, and WhatsApp have empowered citizens by providing them with tools to organize effectively, amplify their voices, and hold those in power accountable (Okocha & Arsum, 2022). As noted by Phil (2022), the phenomena of social media and hashtag activism have evolved into significant forms of advocacy that mobilize public support for specific causes. Over the years, social media has demonstrated its capacity to catalyze activism in Nigeria, exemplified by the #EndSARS movement of 2020, which protested against police brutality. This movement highlighted the potential of X as a platform for advocacy, facilitating real-time reporting and fundraising efforts. The campaign ignited following a tweet on October 3, 2020, documenting the tragic shooting of a man by Special Anti-Robbery Squad (SARS) operatives in Ughelli, Delta State

(Ugwuede, 2020). Such movements illustrate a broader trend in which Nigerians leverage social media as a battleground for discourse, ensuring that pressing social and political issues remain in public discourse. Furthermore, the emergence of the One Chance uprising on X showcases the spontaneous nature of digital activism, as individuals share personal narratives and alert the public about the rising threat of fraudulent commercial vehicles involved in robbery, assault, and, in severe instances, abduction. This digital campaign underscores how civilians are harnessing social media as a mechanism for advocacy, awareness, and survival, particularly in contexts where governmental and security responses are inadequate.

### **One Chance and Digital Activism**

The phenomenon of "One Chance" in Nigeria, particularly in major urban centers such as Lagos, Abuja, and Port Harcourt, has become a significant concern in discussions surrounding urban safety and crime. This term encapsulates a violent urban crime trend, wherein unsuspecting passengers unwittingly board fraudulent commercial vehicles operated by criminals. Victims of "One Chance" face a range of harrowing experiences, including robbery, assault, kidnapping, and in extreme cases, even murder (Akinyele, 2022). The insidious nature of this crime, often masked by an appearance of normalcy, exacerbates the risk to individuals, resulting in financial instability, emotional trauma, and, tragically, sexual violence or death in the most severe instances (Ifechi, 2024). Despite reports of these incidents increasing in recent years, law enforcement agencies have struggled to respond effectively. Contributing factors to this inadequacy include the absence of a comprehensive database to monitor private vehicles operating as public transport, insufficient background checks on drivers, and inadequate policing in high-risk areas (Ifechi, 2024). As a direct reaction to this persistent threat, the populace has increasingly turned to social media as a mechanism for self-protection and community awareness. X, in particular, has emerged as a potent platform for mobilizing and championing social and political protests globally (Innocent & Adetunji, 2013). The discourse surrounding "One Chance" has thus taken on a dynamic life within this digital space. Victims utilize the platform to share firsthand accounts of their experiences and to alert the public about specific crime hotspots. In turn, concerned citizens leverage the platform to demand governmental accountability and action. The emergence of hashtags such as #OneChance, #OneChanceSurvivor, and #Crime reflects a collective demand for reforms aimed at enhancing safety.

In contrast to traditional media, which often covers these incidents retrospectively, X serves as a real-time warning system, enabling users to navigate urban environments more safely based on current updates from their peers. The urgency and community-driven nature of the "One Chance" uprising echo previous digital movements, highlighting the immediacy of collective action facilitated through social media. The linguistic variations present within these discussions—ranging from urgent alerts and emotional expressions to direct appeals for justice—underscore the significance of analyzing the discourse within these tweets. Such an analysis reveals how language functions

not merely as a descriptive tool but actively influences public perception, behaviors, and the pursuit of accountability from governmental institutions. For instance, a straightforward tweet warning, "Avoid Third Mainland Bridge after 8 PM, One Chance gangs are operating heavily tonight," exemplifies how effectively information is conveyed, catalyzing action, eliciting emotional responses, and inciting dialogue regarding security failures. Although social media's role in addressing issues of insecurity is on the rise, existing research has predominantly focused on large-scale movements such as #EndSARS or #BringBackOurGirls, often neglecting the nuanced discussion surrounding "One Chance." This study aims to address this gap by investigating the discourse acts present within tweets related to "One Chance," thereby enriching our understanding of digital activism and public safety discourse within the Nigerian context. The objectives of the study include examining: (i) the discourse acts present in One Chance-related tweets, (ii) the performative nature of the tweets, and (iii) how discourse acts on X contribute to public safety. To achieve these objectives, the study will be guided by the following questions: (i) What discourse acts are used in One Chance-related tweets? (ii) What is the performative nature of the tweets? and (iii) how do the discourse acts on X contribute to public safety? By examining these tweets and digital conversations in general, the study seeks to highlight the role of social media in shaping public awareness, influencing discourse, and driving digital activism in Nigeria.

### **Theoretical framework**

Language transcends its function as a mere tool for communication, emerging as a potent force that shapes social relations and constructs individual and collective identities. This study utilizes Speech Act Theory as a conceptual framework to analyze how users negotiate meaning through their tweets. By employing various discourse acts, individuals articulate demands and foster solidarity within their digital interactions. John Searle's Speech Act Theory (1969) elucidates the multifaceted nature of language, demonstrating its capacity to convey information while simultaneously performing actions. He categorizes linguistic acts into locutionary, illocutionary, and perlocutionary dimensions. The locutionary act pertains to the act of stating something, while the illocutionary act encompasses the intended meaning or action conveyed by the speaker. The perlocutionary act, on the other hand, focuses on the effects that speech has on the listener. Within the illocutionary framework, Searle identifies several classifications: assertives (or representatives), directives, commissives, expressives, and declarations. Assertive acts articulate a state of affairs, encapsulated in examples like stating, claiming, or suggesting. Directives aim to compel the addressee to take action, encompassing orders, challenges, and requests. Commissive acts commit the speaker to a particular course of action, with examples including promises and intentions. Expressive acts convey the speaker's emotional state, represented through expressions of gratitude, condolences, and other sentiments. Lastly, declaratory acts create a new state of affairs, including baptizing or sentencing. During the recent social upheaval, X users engaged in performative discourse, where strategies such as

warnings, accusations, and calls to action became prevalent. An analysis grounded in Speech Act Theory will illuminate the effectiveness of these discourse strategies in eliciting societal responses, shedding light on the intricate dynamics of language within social movements.

### **Methodology**

The research utilises a qualitative methodology to examine #Onechance-related tweets, specifically focusing on data gathered using the X Advanced search feature. The justification for this study's qualitative research method is its ability to facilitate in-depth exploration of complex phenomena, subjective experiences, and meanings, providing rich insights beyond what quantitative data can capture. A purposive sampling method was employed to select the tweets and comments. The choice of this research instrument is based on its flexibility and the fact that it allows us to select participants (tweets and comments) that contribute to answering the research questions. A total of 10 tweets and 10 comments relating to the 'One chance' discourse and tweets with the #Onechance were selected, ensuring that only content in English and Pidgin English was included, with English as the primary language in this digital discourse. The tweets and comments were selected from March 2016 to February 2025. The analysis employs Speech Act Theory (Searle, 1969) to draw insights from the collected data. Using qualitative methods and speech act theory is deemed particularly appropriate for exploring the nuances of the studied content.

### **Data Analysis**

The performative power of Twitter discourse is fundamentally rooted in its capacity to actively convey information and influence and shape sociopolitical landscapes. The platform enables language and actions to transcend mere expression, enacting social phenomena that impact social norms, political processes, and individual behaviors. This influence is attributed to several unique characteristics of Twitter, including its real-time communication capabilities, extensive reach, and potential for collective mobilisation. The notion of performativity suggests that language functions as a social action, implying that uttering certain statements can effectuate change. On Twitter, this is exemplified by how a tweet can serve multiple roles: it may provide information, construct specific social identities, or catalyse new forms of action. Ultimately, the performative power of Twitter discourse lies in its dual capacity to communicate information and enact change, shaping and influencing the sociopolitical sphere in profound ways. This duality is further amplified by the platform's salient features and its ability to foster collective. To explore the performative power of Twitter discourse, this section employs speech theory to dissect a collection of tweets and comments categorised into distinct functional groups. The textual analysis will focus on three types of contents, namely Warning Tweets, Narrative Tweets and Activism Tweets. Warning Tweets alert the public about specific locations or strategies employed by One Chance criminals, thereby contributing to community safety. Narrative Tweets encompass personal accounts and eyewitness reports related to One Chance experiences, providing insights into the mobilisation role of social

media in public discourse, particularly concerning crime awareness and community mobilisation. Activism Tweets advocate for governmental action, emphasizing the need for justice and enhanced security measures in response to the One Chance phenomenon. By examining these categories, the study aims to shed light on the dynamic role of social media in public discourse, particularly concerning crime awareness and community mobilization.

**Tweet 1:** "Angry mob lynched one chance people, burnt their vehicle in Abuja. Throwback Times #onechance #crime #viralvideo #abuja #mob."

(Throwbacks, 2025).

Tweet 1 exemplifies a performative speech act, as it conveys both details of an event and encapsulates the collective emotional response of the mob's anger. The use of the term "lynched" conveys a sense of violent, extrajudicial retribution to what is perceived as injustice, highlighting a significant erosion of trust in formal law enforcement mechanisms. By employing hashtags, the tweet situates itself within a larger conversation about crime and public safety, inviting engagement and fostering awareness among its audience. The phrase "Throwback Times" suggests a reflection on historical events, indicating that such acts of violence are not isolated incidents but rather part of a persistent pattern in society.

**Tweet 2:** #OneChance is a known crime in Lagos for not less than 15 years. Don't forget, we're under-policed."

(Eniola, 2016).

Tweet 2 functions as a locutionary act, shedding light on the persistent nature of the issue surrounding "One Chance." It emphasises the inadequacy of policing by suggesting that these problems have been long-standing and insufficiently addressed. The directive "Do not forget" calls for ongoing awareness and vigilance from the audience, positioning them as participants in a broader conversation about crime and public safety. Additionally, the reference to being "under-policed" critiques systemic failures within law enforcement. This phrase underscores the notion that state responses have historically fallen short in effectively dealing with the complexities of crime, implying a need for reform and accountability within the policing system.

**Tweet 3:** "LADY NARRATES HER EXPERIENCE WITH ONE- CHANCE TAXI. #onechance #theft #crime #taxi."

(Brekete Family, 2023).

Tweet 3 transitions to a personal narrative, functioning as an illocutionary act designed to enhance awareness and caution among readers. Using the term "narrates" suggests a storytelling approach that enhances relatability and impact. The inclusion of hashtags emphasizes the themes of theft and crime, while the personal anecdote adds emotional depth, underscoring the urgency and significance of the issue.

**Tweet 4:** "One chance don change level to kidnapping. Abuja howfa?"

(Bonnie, 2024).

Tweet 4 embodies a growing concern regarding the escalation of crime and the increased threats faced by the public. The phrase "don change level" suggests a significant deterioration in safety conditions, indicating that the nature and frequency of criminal activities are intensifying. Furthermore, the rhetorical question "Abuja howfa?" provokes communal reflection and dialogue, emphasising a collective apprehension about safety issues. This invites discourse on the necessity for proactive measures and collaborative action within the community to address these emerging threats.

**Tweet 5:** "I've been away because I was robbed & beaten but thankfully. I'm fully recovered now! Here's what to look out for so you don't end up like me. #crime #onechance."

(Diary of a Lagos Bachelor, 2023).

Tweet 5 exemplifies a synthesis of personal narrative and a cautionary message, utilizing the act of sharing knowledge as a performative element. The phrase "Here is what to look out for" serves to establish the author as a figure of authority, intent on empowering others and mitigating the risk of similar adverse experiences. Additionally, the author's portrayal of their recovery journey conveys a sense of hope, indicating that although the experience was traumatic, the potential for overcoming such challenges exists. This duality of sharing both personal struggle and resilience not only informs the audience but also fosters a supportive community ethos.

**Tweet 6:** "Should civilians take justice into their own hands, or should the law take its course? #Onechance #CrimeAndPunishment."

(Crime Fighters NG News, 2025).

The exploration of justice, particularly in the context of personal safety versus legal processes, raises fundamental questions about the efficacy and integrity of law enforcement in tweet 6. Engaging with this topic encourages a critical examination of societal values and the role of legal systems in protecting individuals while upholding justice. The use of hashtags emphasises a broader conversation surrounding the implications of justice and punishment, urging a deeper reflection on moral and ethical dimensions. This discourse reflects individual perspectives and collective societal challenges associated with ensuring justice in a complex world.

**Tweet 7:** "Caught in the belly of #onechance robbers: Nigeria's major cities hotbed for crime on passengers."

(The ICIR, 2023).

The use of metaphorical language in discussing urban environments often evokes a profound sense of entrapment and peril in tweet 7. This reinforces the perception that major cities pose significant risks to their inhabitants and visitors. Such expressions serve as cautionary signals, contributing to a broader narrative emphasising fear and vulnerability within urban settings. The term "hotbed for crime" particularly underscores the notion of a systemic issue, implying that the challenges associated with urban safety are not isolated incidents but rather widespread, deeply ingrained concerns that warrant critical examination and response.



**Tweet 8:** "#OneChance: Be Vigilant, Police Warn Nigerians."

(Punch Newspaper, 2024).

The aforementioned directive exemplifies an authoritative speech act, underscoring the police's function in ensuring public safety. The term "warn" carries significant weight, indicating a serious threat and emphasising the urgency of the situation. This language calls for heightened public awareness and suggests that law enforcement is responding to an acknowledged issue, albeit in a largely reactive capacity. This reflects the complexities of police communication, where the necessity for immediate action intertwines with the broader implications of public perception and trust in law enforcement agencies.

**Tweet 9:** "Police nab #onechance couple in Abuja, recover vehicle."

(The Cable, 2024).

The current report on police action serves as a significant locutionary act, embodying a narrative that instills a sense of hope and justice within the community in tweet 9. Nevertheless, it simultaneously prompts a critical examination of the overall efficacy of law enforcement agencies in tackling the more significant, more complex issue of crime. The vehicle's successful recovery indicates a favorable resolution, yet phenomena such as "One Chance" underscore the necessity for comprehensive and systemic approaches to crime prevention and reduction. The juxtaposition of immediate successes with ongoing challenges highlights the need for a deeper analysis of the structural factors contributing to criminal behavior and the eventual formulation of holistic strategies to address these root causes.

**Tweet 10:** "'One-Chance' victim diŕs after Abuja Hospital allegedly rejected her because she didn't have a police report. #Onechance."

(YabaLeftOnline, 2023).

Tweet 10 serves as a critical commentary on Nigeria's complex interplay of crime, healthcare, and bureaucratic oversight. The term "One-Chance" victim diŕs" functions as a performative speech act, offering more than just a report of a tragic event; it seeks to provoke an emotional reaction from the audience. The use of "diŕs," with the dollar sign likely indicating censorship or emphasis, emphasises the seriousness of the incident and calls attention to the loss of life. The inclusion of the word "allegedly" introduces a layer of skepticism regarding the actions of the hospital, suggesting that the details surrounding the victim's death may be subject to dispute. This word choice signals a critical perspective on institutional practices, particularly within the healthcare sector, where bureaucratic necessities—such as the requirement for a police report—can have fatal consequences for individuals in distress. The implication is that the healthcare system failed the victim, exposing systemic flaws that prioritize administrative procedures over the sanctity of human life. By utilising the hashtag #Onechance, the tweet connects this tragic occurrence to the broader narrative surrounding crime in Nigeria, reinforcing the notion that "One

Chance" transcends mere criminality to become a societal concern with extensive ramifications. Ultimately, this tweet encapsulates the widespread frustration and despair regarding the shortcomings of both law enforcement and healthcare systems, advocating for accountability and systemic reform in response to these pressing issues.

The second phase of the textual analysis examines the comments on X to shed light on the dynamic role of social media in public discourse, particularly concerning crime awareness and community mobilisation.

**Comment 1:** "Sha dey careful for night... A friend of mine was a victim last week... Along that Kubwa side."

(Day Dreamer, 2024).

Comment 1 utilises colloquial language that cultivates a sense of community and shared experience among its audience. The expression "Sha dey careful" serves as an informal cautionary statement, drawing upon the resonance of Nigerian Pidgin English to enhance relatability. Furthermore, the mention of a personal connection—having a friend who was a victim—heightens the immediacy of the warning. This remark encapsulates a collective apprehension, indicating that crime is viewed not merely as an isolated occurrence but as a communal issue that impacts the entire populace. The reference to the "Kubwa side" situates the perceived threat within a specific geographical context, reinforcing the notion that certain areas are regarded as more dangerous.

**Comment 2:** "Husband & Wife Chukwudi Okorie And Chibuzor Okorie Doing 'One Chance'. What Are They Going To Give Birth To?"

(Patriot Olayinka, 2024).

The use of sarcasm in this context functions as a powerful rhetorical device aimed at critiquing the moral character of criminals in comment 2. Through the strategic employment of rhetorical questions, the author effectively dehumanizes the perpetrators, implying that their actions are so egregious that they forfeit the right to procreate. This assertion embodies a broader societal disdain and moral outrage, positioning the individuals in question as unworthy of leaving a familial legacy or contributing to the continuation of their lineage. Furthermore, including specific names adds a layer of personal engagement to the critique, making it more pointed and underscoring the absurdity of their behaviors. This approach fosters a deeper emotional response from the audience, reinforcing the idea that the actions of these criminals are not merely abstract societal issues but relatable, real-world transgressions that warrant condemnation. Overall, the text illustrates how sarcasm can serve as an effective tool for moral commentary, simultaneously providing social critique and evoking a visceral reaction from the reader.

**Comment 3:** "Just remove one of their foot from ankle joint then release them... They need to be limping so they preach to others."

( ڤك Nenim, 2024).

Comment 3 highlights a profound yearning for retribution, mirroring the emotional anguish endured by victims of crime. The proposition of inflicting



physical harm as a form of punishment signals a significant disillusionment with the legal system, which is often viewed as failing to deliver adequate justice. This extreme viewpoint reflects the desperation and indignation faced by those impacted by criminal acts, pointing to a troubling societal trend towards vigilante justice as individuals seek alternatives to the perceived shortcomings of law enforcement. The implications of this shift warrant critical examination as it raises questions about the efficacy of existing legal frameworks and the emotional needs of victims.

**Comment 4:** "See how they all look innocent."

(Mr Gunners, 2023).

Comment 4 critically examines the deceptive nature of appearances, positing that individuals engaged in criminal activities often do not conform to the stereotypical image typically associated with criminals. It underscores a broader societal skepticism and distrust, pointing out that external appearances can effectively obscure malicious intent. This analysis contributes to the ongoing discourse surrounding safety and trust, illuminating the complexities of identifying potential threats within public spaces. By challenging preconceived notions about criminality, it invites a reevaluation of how we perceive risk and safety in our communities.

**Comment 5:** "May we not fall victims to these as we go about searching for our daily bread. Amen!"

(PHD, 2024).

The prayerful tone of comment 5 intricately weaves together a shared aspiration for safety in the face of urban dangers. The expression "searching for our daily bread" serves as a poignant metaphor for the struggle for survival, implying that the pervasive threat of crime significantly complicates attaining essential needs. Furthermore, the communal affirmation of "Amen!" reinforces a sense of solidarity among individuals who share these fears and fosters collective resilience when confronted with adversity. This interplay of hope and fear emphasises the broader social context in which these sentiments are situated, highlighting the urgent need for communal support and protective measures in urban environments.

**Comment 6:** "They don't look like people that spend millions. Police should locate their sponsors ASAP."

(Amanda, 2024).

Comment 6 raises an important point regarding the socioeconomic dynamics surrounding criminal activity. It suggests a degree of skepticism about the accused's financial background, indicating a belief that they might be embedded within a more extensive criminal network. The call for law enforcement to "locate their sponsors" highlights a fundamental belief that crime does not occur in isolation but is a symptom of broader systemic issues. This perspective underlines the necessity of addressing the root causes of crime—such as poverty, lack of education, and social inequality—rather than solely focusing on punitive measures against individuals. Such an approach advocates for a reexamination of justice systems, promoting a more holistic understanding of

the factors contributing to criminal behavior and emphasising the importance of comprehensive strategies for prevention and intervention.

**Comment 7:** "One chance and police are they not the same in this country 🙏." (Scholastica, 2024).

The frustration with law enforcement in comment 7 underscores a more profound concern regarding the relationship between police and criminal elements within society. The use of the crying emoji effectively communicates emotional turmoil and a profound sense of hopelessness regarding the efficacy of the justice system. This emotional response encapsulates a more significant trend of diminishing trust in public institutions, particularly reflecting perceptions of the police's inadequacies in safeguarding citizens and maintaining justice. Such sentiments can illuminate potential areas for critical examination within criminology and public policy discussions.

**Comment 8:** "For all of una wey no go enter motor or bus unless una see woman inside, this na the update. Crime is not gender or tribe based."

(OLUWAFEMI DARK ART AFC, 2023).

The use of Pidgin English in comment 8 effectively engages a local audience while simultaneously conveying essential information regarding safety practices. The assertion that "crime is not gender or tribe-based" challenges prevailing stereotypes and highlights the universality of criminal behavior, which calls for vigilance across all social identities. This commentary functions as a performative speech act to educate the audience and foster a sense of unity in their collective experiences of vulnerability. Addressing the issue in a culturally resonant manner encourages a shared understanding of the importance of safety and awareness in their community.

**Comment 9:** "This is so bad, when will all these end?"

🙏🙏"

(BIG YSTAR, 2023).

Comment 9 articulates a deep frustration and despair in response to the persistent crime issue. The use of a rhetorical question underscores a desire for resolution and change, while the inclusion of crying emojis enhances the emotional resonance of the statement. This comment functions as an illocutionary act aimed at eliciting sympathy and solidarity from readers, ultimately drawing attention to the significant emotional impact that crime exerts on individuals and communities alike. Through this expression, it effectively communicates the urgent need for collective understanding and action in addressing the challenges posed by crime.

**Comment 10:** "One chance in Abuja is too much. Was their victim last month but thank God for life."

(UKEEH, 2023).

Comment 10 opens with a powerful declarative statement that articulates outrage over the rampant occurrence of crime. Including a personal narrative, specifically the victim's experience, infuses the discussion with emotional depth, making the issue more tangible for the audience. The phrase "thank God for life" reflects a profound gratitude for survival, emphasising the fragile

nature of safety that individuals encounter in urban settings. This commentary is situated within a broader societal framework of fear and vulnerability, underscoring the need for heightened community awareness and mobilisation against crime. By detailing their experience as a victim, the commenter personalises the matter, thereby intensifying its urgency and relatability. The emotional resonance of the narrative is underscored by the acknowledgment of life's precariousness, encapsulating the complex emotional landscape faced by those living in environments affected by crime. This duality of gratitude and vulnerability reveals contemporary society's intricate dynamics of survival and safety.

### **Discussion of Findings**

The analysis of tweets and comments related to the “One Chance” uprising illustrates a complex interplay of linguistic functions outlined in the Speech Act Theory. This investigation reveals how users effectively utilised locutionary acts to convey reports of incidents, share personal narratives, and issue situational alerts, transforming the platform into a vital communal safety network. Moreover, the study highlights the employment of illocutionary acts, which delivered warnings, demanded accountability from government entities, and mobilised citizens to maintain vigilance. The directive and accusatory tones adopted in these communications imparted information and invoked immediate responses both behaviorally and institutionally. Furthermore, the tweets and comments analysed exhibited perlocutionary effects, generating emotional responses such as fear, outrage, empathy, and user solidarity. This emotional engagement underscores the pivotal role of social media in not simply reflecting realities but actively constructing, negotiating, and participating in a digital movement aimed at addressing institutional shortcomings and enhancing calls for justice and security. The findings suggest that the discourse surrounding the “One Chance” uprising on social media transcends mere description, embodying a participatory framework that actively challenges existing structures and advocates for reform.

### **Conclusion**

This study delves into the role of language in shaping discussions on social media regarding the "One Chance" uprising in Nigeria. An analysis of tweets reveals that language serves not merely as a means of communication but also embodies a sense of urgency, mobilises action, and fosters a spirit of digital activism. How language is constructed and employed online significantly influences public discourse, articulating collective grievances and concerns. The study illustrates how social media platforms function as conduits for opinion-sharing, open discourse, resistance, and societal change through the Speech Act Theory lens. As digital activism continues to evolve, it is crucial to investigate the linguistic strategies underpinning these movements and their implications for public policy, governance, and civic participation in Nigeria.

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