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An Appraisal of Political Speeches: Ideological Motivations in the Use of Metaphors

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Abstract: The purpose of this study was to examine the ideological motivations behind the use of metaphor in some selected speeches of former president John Dramani Mahama. Qualitatively, the study adopted a textual analysis research design. The study focused on Ghana's political discourse with an emphasis on some selected speeches of former president John Dramani Mahama which were published between 4th July, 2012 to 6th January, 2017. A purposive sampling technique was used to select twenty (20) speeches of former president Mahama which were predominantly couched by layers of metaphors. The data were coded and metaphorically analysed in themes with interpretations. The analysis of metaphor in this study has shown that Critical Discourse Analysis is the best methodology for the analysis of spoken text in order to find out metaphorical meanings in discourse structures. The study revealed that Mahama's use of metaphors was motivated by discursive practices such as hope, self-glorification, superiority and dominance and establishing commonality. The study indicated that metaphors are key discourse elements that foster understanding between and among participants in a political context. The study found that Mahama employs intertextuality as a rhetorical device. It is recommended that future researchers should devote time to look at the ideological implications of the use of intertextuality by Mahama.

Keywords: Political Speeches, Hope, Self-glorification, Superiority and Dominance, Establishing Commonality, Metaphors

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1. Introduction

From the medieval Aristocratic era to the present-day speeches and poetics, scholarly works on socio-political circus have confirmed that language and politics are interwoven and intertwined [1]. It follows that one cannot separate language from politics and vice-versa. This position is underpinned by how language and politics have been perceived, socialized and internalized. It follows that politicians through language can exploit the masses through their oratory skills which mostly reflect their ideologies [2, 3]. One such element which many scholars on political speeches have pointed out is metaphor [4, 5]. A metaphor like any other rhetorical device is seen as a deviation from the linguistic norm and a means of ideological representation [5]. It follows that metaphorical expressions deviate from what seems to be the expectation of a social group in terms of meaning and

it is best in terms of its persuasive nature. A researcher maintains that the underlying principle of metaphor is its persuasive and stylistic effects [6].

The present study takes a critical discourse analysis of metaphors in the speeches of former President John Dramani Mahama, the fourth president of the fourth republic of Ghana. The study is driven by the fact that Mr. Mahama has been perceived to be unique in speech delivery among all the presidents under the Fourth Republic [7]. This assertion is consolidated by his background as a communication expert and his mastery in exploiting linguistic devices to achieve political aims. This perception has also been demonstrated by his public speeches which have won him some admiration both locally and internationally. One of the linguistic resources in Mr. Mahama's speeches that have won him political success and enviable admiration is metaphor. His ability to exploit layers of metaphor to reflect his ideologies, philosophies as well as self and others are commendable. For instance, in one of his speeches, Mr. Mahama portrays himself as a leader who does not accept failure as a person's inability but as a systemic failure. Addressing a section of NDC executives and supporters on 13th April, 2017, Mr. Mahama made these metaphoric statements in his speech:

I believe people talking about leadership and the presidency is absolutely premature. If you ride a lame horse into a race and you lose the race, your priority must be to cure the lameness of the horse and not about who will ride the horse again. You have to cure the lame horse and be sure it is no longer lame; and once you have a fit healthy horse, it will throw up who the jockey should be because jockeys don't ride lame horses.

This is a typical metaphoric expression that Mahama uses to portray himself as a person who wins all competitions if the environment is always favourable.

Studies have reported the correlation between political speeches and metaphoric expressions. Politics is the science and art of persuading people to make a choice that favours someone or one idea against others [8, 9]. It is the field which offers the players the opportunity to present their aspirations in the larger society and to offer hope and assurance varied from their opponents from different political orientations. A study views politics as a means through which individuals or groups seek their selfish desires at the expense of the larger society [1]. Another study also posits that politics is a struggle for an opportunity to express and put an individual's or group's ideologies into practice in a larger society [10]. The foregoing definitions of politics suggest that politics is played in language and therefore there is an inseparable bond between language and politics. Earlier, a researcher revealed that language, most especially the English language, is full of elements which motivate speakers to resort to deceptive diatribes [11]. He listed among other things "verbal false limbs", pretentious dictions, meaningless words, and dead or dying metaphors (ibid) are some of the elements that help people to persuade their listeners through language. By this, Orwell seeks to present the image and create an impression which points to the nature of the English language as a contributing factor which emboldens politicians to persuade and direct their followers [11]. This study, therefore, investigates the ideological motivations behind the use of metaphor by politicians in Ghana, particularly, that of Mahama. The study was guided by this research question - What are the ideological motivations behind the use of metaphors by John Dramani Mahama in his speeches?

1.1. Language and ideology

The concept of ideology in language studies started in the late 18th century in France [12]. Following its functional drive in language use, it has received much attention from language scholars and as a result has gained much description in terms of its function in a text and the meaning it carries [12, 13-14]. The concept of ideology is used to refer to

social forms and processes within which, and by means of which linguistic symbols and forms circulate in the social world [12]. In the field of CDA, the term ideology is often seen as an 'important means of establishing and maintaining unequal power relations'. The above shows that Critical Discourse Analysis (CDA) emphasizes on a specific interest in a context in which language mediates ideology in the various social institutions.

The study of ideology has to consider the variety of theories and theorists that have examined the relationship between thought and social reality [14]. All the theories assume that there are specific historical reasons why people come to feel, reason, desire and imagine as they feel [14]. The reference to the contribution of Critical Theory to the understanding of CDA and the notions of "critical" and "ideology" are of particular importance to both researchers and audiences especially political leaders [13]. Thompson (1990) discusses the concepts of ideology and culture, the relations between these concepts and certain aspects of Mass Communication. He points out that the concept of ideology first appeared in the late 18th century in France and has thus been in use for about two centuries. The term has been given a range of functions and meanings at different times. For Thompson, ideology refers to social forms and processes within which, and by means of which, symbolic forms circulate in the social world. Ideology, for CDA, is seen as an important means of establishing and maintaining unequal power relations. CDA takes a particular interest in how language mediates ideology in a variety of social institutions.

The study of ideology is a study of how meaning is constructed and conveyed by symbolic forms of various kinds [12]. This kind of study will also investigate the social contexts within which symbolic forms are both employed and deployed. The investigator has an interest in determining whether such forms establish or sustain relations of domination. Moreover, the study of ideology has to factor in the variety of theories and theorists that have examined the relation between thought and social reality [14].

1.2. Relationship between Language and Politics

However, man is self-preserving by nature [15]. Man thinks and acts (whether as an individual or as a group) with utmost consideration of his or her interest as well as his ingenuity of making choices from the linguistic universe to fit a particular situation and occasion. It follows that language has, thus, become one crucial factor in the social life of every person. Through language, individuals can carefully craft their intention such that they will have the opportunity to persuade, manipulate and control people in such a way that they may be able to achieve a political interest [15]. This definition reveals the idea that language plays a very crucial role in politics. A study succinctly describes language as a means by which political ideas are transmitted to social groups and societies [16]. Flowerderer states that for a better understanding of the correlation between language and politics, it is important for individuals to be abreast of the definition of both Language and Politics. The importance of language as a meta-linguistic entity has received wider attention in the area of scholarly works and this has led to different perspective on what language represents. For instance, a researcher defines language as a system of a purely arbitrary system produced vocal symbols which is governed by conventions which is subjected to changes and modifications as and when the variables require from the social group or the speakers [17]. What this definition seeks to put across is that, no human endeavour can be fully or partially carried out successfully without language, be it law, politics, economics, music, etc. To add to the scholarly definitions of language and to offer a better understanding of the concept of language, another author also defines language as a system of arbitrary produced vocal symbols which serve as a medium by which social groups cooperate [8]. Cooperation as used by Essien in his definition refers to all forms of interactions such as meetings, associations and practices. From the definitions above, it is evident that language is governed by rules and it is a system driven which entails meanings, sounds and structures which have been perfectly connected as one entity. Man is a specie endowed with the ability to receive and produce language to enable him to co-

exist with others [8]. In addition, it is seen that language serves as a medium for explaining concepts, directing people, inspiring people, encouraging others, or can be used negatively to mislead, deceive, manipulate, lie etc. This, therefore, shows the power of language and also acts as a source through which power is seen in the area of politics. On another breath, Politics has been viewed as an important human endeavour which serves as a means of managing issues or affairs of a given nation, state or society [18]. Following this position, a lot of scholars have carried out some scholarly works in the area of politics, [18, 19]. A study defines politics as a problem-solving process in a society which uses communication as a medium. Abaya's definition alone reveals the connection between language and politics [18].

It follows that political activities and the entire politicking are done through communication. This, therefore, makes language a means through which political players make their intentions and aspirations known to the society or the group they seek to lead [18]. The argument above corroborates the fact that political activities and for that matter politics cannot thrive in the absence of language.

Politics has two arms and therefore any attempt to define politics must consider the two separately [19]. In the first place, the author sees politics as a struggle for power between those who seek to assert and maintain their power and those who seek to resist it [19]. In the second phase, the author further defines Politics as cooperative practices through which a society manages and resolves clashes of interest over dominance, power, identity, liberty, relations, etc [19]. From the perspective of Chilton, politics encapsulate Struggle which is seen as a necessity while the second ambit of the definition takes a look at politics as a tool for resolving potential conflict that may result from a clash of interest. This is an indication that politics cannot survive without language since all that entails politics are made possible through language [19]. This suggests that the link between language and politics is not a thing of yesterday [8, 20-21]. From the definitions, there is unanimity that the study of the relationship between language and politics was made prominent within the field of linguistics by Sapir and Whorf in their study of language and thought popularly known as the Sapir-Whorfian hypothesis. A researcher was explicit enough to say that language is not only a means of communication in political discourse but also an instrument of symbolic power by which individuals pursue their interests. Based on the awareness of the close relationship between language and politics, the researcher is convinced that metaphor as an element of language cannot be objectively used by politicians for its grammatical function. The conviction of the researcher is that there is the possibility of other functional drives which underpins the usage of metaphors by politicians [22].

2. Materials and Methods

Qualitatively, the study adopted textual analysis. By textual analysis, the hidden meanings that are masked in the speeches of John Dramani Mahama were discovered through critical study of the text [23]. The research focused on Ghana's political discourse with an emphasis on selected speeches of former President John Dramani Mahama. This suggests that the study focused on speeches of President Mahama which were published between 4th July, 2012 to 6th January, 2017. The setting is influenced by the idea that there is a need for the people of Ghana in particular to have in-depth knowledge about things they subscribe to, especially, speeches of the political class in Ghana. A purposive sampling technique was used to select twenty (20) speeches of President Mahama which were predominantly couched by layers of metaphors. This suggests that there are several speeches of former President Mahama and therefore, a study of this nature cannot use all of them. It is based on this observation that purposive sampling becomes effective to obtain only speeches which suit the objectives of the study [24, 25]. The data were coded and metaphorically analysed in themes with interpretations.

3. Results and Discussion on Ideological Motivations behind the Use of Metaphors in the Speeches of Mahama

This section presents results and discussion on the Ideological motivations behind the use of metaphors in the speeches of Mahama. Existing literature has revealed that the use of metaphors is underpinned by the ideological intentions of the speaker [26, 27-28]. These ideologies can be tracked through detailed interpretations and explanations of manifestations of metaphors vis-à-vis the context in which they occur in the speeches of speakers [29]. From the perspectives, metaphor is a persuasive device which is craftily employed by leaders particularly those in politics to sway their audience and to win their support while they covertly prevent them from knowing what they actually talk and think about. Sometimes too they consciously use metaphors to make the people think that they care about them or they are one of them [30]. The implication is that speakers don't speak literally but in hidden messages. From the analysis, it is evident that Mahama heavily relied on metaphors to project his ideologies. In the subsequent pages, I have provided a discussion on the intention that motivates Mahama to rely on journey metaphor, sports metaphor, war metaphor etc., to present his ideologies through speech delivery. Also, I have carefully delineated the discussion to reflect the various ideological underpinnings that motivate the kinds of metaphors that are employed by Mr. Mahama. These ideological drives span from hope, self-glorification, common grounds and superiority. Researchers begin the discussion with the ideology of hope as manifested by the use of metaphor in the speeches of Mahama.

3.1. Hope

The use of metaphors by a speaker is driven by some form of ideological intentions [27, 28]. This claim is vividly espoused by Mr. Mahama through his choices of metaphors in his speeches. Every citizen always wants to have some form of hope from his or her leader in order to be convinced that there is a good foundation for the future. This explains why most political leaders in many of their speeches try to offer some form of hope regarding the progress of the country to the citizens and this finding has been confirmed by [31, 32]. From the speeches analyzed so far, it is evident that Mr. Mahama intends to offer some form of hope and assurance to the people of Ghana about his commitment to turning things around for the betterment of all. This is seen through the various ways in which he exploits metaphor to show what he thinks through the speeches. Let us consider extracts 1 and 2 below:

- Extract 1:

I have taken an oath that as president of this nation, I will work hard to place us on the right path, and I will lead us over the hurdles and past the obstacles that might threaten to keep us from meeting our goals. The promises that I have made are promises that I intend to keep. (MSO7)

- Extract 2:

A number of students would have struggled without the basic necessities with which to attend school - students like Mohammed Awabu of Moglaa JHS in the Savelugu District of the Northern Region who received free sandals; or David Aminayire of Nayagenia JHS, Kassena-Nankana Municipal in the Upper East Region who received free uniform, free exercise books and textbooks. (MSO2)

From extract 1 above, it is evident that Mr. Mahama offers some form of hope to the people of Ghana as he exhibits his commitment to making sure that he brings development and progress to the people so as to make all Ghanaians better in their

endeavours. He reaffirms this through the use of “I have taken an oath”. This expression shows that Mr. Mahama sees ‘oath’ as something that binds him to live up to the expectations of the people and therefore all that he thinks and stands for is the progress and development of the country where all places and the entire citizenry are given equal opportunities to thrive. This explanation reaffirms that metaphor reflects what one thinks and talks about another thing and this has been seen through how Mahama’s understanding of the oath rather than its literal meaning [30]. That is to Mahama, the idea of oath connotes responsibility to ensure equal opportunities for all and equal development to all places within the boundaries of Ghana.

One of the ideological underpinnings that influence the use of Metaphor by Mahama is hope as a means of persuading the masses. Mahama holds the ideology that hopelessness affects people’s potentials and that limits them in pursuit of their dreams and aspirations. With this, he believes that by creating an enabling environment and equal opportunities, everyone can harness his or her potential for positive living. Through this, he presents himself as someone that seeks to offer solutions to the poor and the destitute. He demonstrates this in his speeches by appealing to the emotions of the audience that he is an embodiment of hope.

In extract 2 above, it becomes clear that poverty and hopelessness must be fought fiercely since they destroy lives and kill dreams. It follows that the use of ‘struggle without basic necessities’ compares the situation of the poor to the rich and shows that poverty has the potential to limit the progress of people. Also, Mahama affirms his ideology of the limitations of poverty and hopelessness when he cites a number of names of people in his speeches that to him had no hope as a result of lack of social amenities and poverty. The extract above provides evidence of this finding. A sequel of hope as revealed in the speeches of Mahama is seen in extract 3 below:

- Extract 3:

It is because of this programme that 16-year-old Apim Shulamite is now the Assistant School Prefect of the Atta Mills Community Day School in Otuaam. After completing JHS, Apim, who once dreamt of becoming a nurse, had to stay home for a year due to lack of access to a secondary school. Apim’s parents are settlers from Somanya. Her father is a taxi driver and her mother sells second-hand clothing. During the year that she stayed at home, Apim sold waakye and worked in a chop bar. Because of the Community Day Schools intervention, students like Apim are able to go from limited prospects to the fulfilment of personal dreams that ultimately benefit the entire nation.(MSO2)

Extract 3 above corroborates the fact that Mr. Mahama projects himself as a beacon of hope to Ghanaians. This ideology held by Mahama runs through all his speeches as reflected in many things that he has done to bring hope to the hopeless in the country. Let us also examine extract 4 below:

- Extract 4:

In November of last year, I inaugurated the main campus of the University for Health and Allied Sciences (UHAS) at Ho, which, in just three years of its establishment, has achieved many remarkable success stories. So far more than 2,300 students have been enrolled. Associated with the enrolment is also the creation of 816 direct jobs for teaching and non-teaching staff of UHAS. But those are just numbers. Let me tell you about one of those 2,300 students: Dzidzor Kwamuar from Fodome-Helu. She lost her mum when she was 10 years old. When she counted herself along with her 13 siblings, those being her father’s children, there didn’t seem to be any hope of standing out. Thankfully, an uncle took care of her through JHS and SHS. She was

admitted to Aburi Girls and completed her studies there in 2014 only to find that despite being qualified, she could not attend medical school due to inadequate access. Now, with the opening of the University for Health and Allied Sciences, Dzidzor is indeed standing out. This access has made a tremendous difference in her life, and it will also make a difference in the lives of Dzidzor's future patients. (MS03)

This extract 4 above recounts how Mahama portrays his ideology of giving hope to the hopeless through the numerous social amenities he has provided for the people. The provision of social amenities such as water, schools, and hospitals according to Mahama has brought some form of relief to the beneficiaries and this has given hope to them about a better future. For instance, in the extract, it is seen that Mahama presents a case about a lady who has no hope in life and by the establishment of the University for Allied Health, she now has hope because she is now a student in that university. This clearly attests to the fact that Mahama sees himself as an epitome of hope for the people of Ghana. This reflective ideology held by Mahama is corroborated by extract 5 below:

- Extract 5:

Ghana should, and will, be a place where economic opportunities are available to everyone. I recognise the vital role that our private sector, especially small and indigenous businesses, plays in the expansion of our workforce as well as in the growth and stability of our economy. I want to assure the business community that I will be an ally. I will extend whatever support I am able to reinforce your contributions to our development. (MS05)

Extract 6 above reveals the clear ideological intention of Mahama and how he intends to make Ghanaians realize it. He affirms his earlier stands on the even distribution of national resources and equal opportunity to all. This is seen in the first line of the extract 6. Also, Mahama holds the ideology that the private sector is the engine of growth of this country and therefore his commitment to ensuring a robust private sector is at the heart of his speech. Through this, the private sector has been metaphorically used by Mr. Mahama to mean the means through which the development we seek in Ghana can be realized. With this ideology held by Mahama, he shows his commitment to the sector by projecting himself as someone who seeks to create an enabling environment for the sector through his position as president of the republic. This is seen when he makes this statement in extract 6....

I want to assure the business community that I will be an ally. I will extend.....support I am able' to reinforce the idea of hope is to offer some form of assurance to the destitute and he does so to give some form of hope and assurance to the players in the private sector.

The dwindling fortunes of health care delivery in the past are seen to be a concern to Mahama. This is because he is aware that a lot of Ghanaians have lost hope in the healthcare delivery system in the country. Inadequate healthcare facilities, health practitioners, drugs etc. remain challenges of healthcare in Ghana. To ensure that Ghanaians develop confidence in the system, Mahama tries to create some impression through metaphor to portray the idea that all is not lost and there is an intention of improving the system to match up with the acceptable standards of health care delivery in the world. This is seen in extract 7 below:

- Extract 7:

I firmly believe that Ghana's health system has been placed permanently on the right trajectory, and that it will be the healthcare system that other nations on the African continent will emulate and strive to duplicate. (MSO2). In this extract 7, Mahama compares the strides made in the health sector to the international standard as seen in '... that it will be the healthcare system that other nations on the African continent will emulate and strive to duplicate' Through this Mahama creates the impression that the present health care system in Ghana is the standard through which health care delivery in Africa is measured. This is an attempt by Mahama to rekindle Ghanaians to have hope in the current healthcare system in the country.

Apart from health, Mahama believes there is a lot to be done and this gives hope to the people as far as the future is concerned. He does this by first acknowledging the fact that some forms of work have been done in the past but there is still a lot to be done. Following this, he takes advantage of the shortfalls of the past to offer some form of hope to Ghanaians that in the years ahead a lot will be done. This is seen in extract 8 below:

- Extract 8:

Over the course of the last four years, a tremendous amount of work has been done. Nevertheless, there is a tremendous amount of work that still needs to be done. More jobs must be created. More roads, bridges, schools and hospitals must be built. The infrastructure that we already have must be expanded, strengthened, and made better able to withstand the increased usage. (MSO7)

From the above, it is evident that there is much assurance given to the people of Ghana with the idea of enacting some form of hope and setting the agenda for citizens to have faith and confidence in him thereby giving him the needed support. The idea of 'more roads, 'schools', 'expand' etc. all show that there is a conscious effort by Mahama to trigger hope and by that coerce the people to have the assurance that he stands dutiful over his compatriots. From the three extracts from different speeches of Mahama, it is seen that indeed he uses metaphoric expressions to portray the ideology of hope which he sees as a way of preparing his mind as well as the entire citizens that there will be massive development and improvement of the lives of all Ghanaians.

3.2. Self-Glorification

Self-glorification has been found to be an ideological intention that motivates speakers, especially the political class to project themselves better than their opponents, [28, 31]. A careful analysis of the speeches by Mahama also reveals an ideology of self-glorification. That is to say that Mahama at one time takes the opportunity to praise himself for what he has achieved at a personal level, national level and international level. These self-glorifications by Mahama are seen manifesting through some metaphoric expressions that are found in his speeches. At a personal level, Mahama glorifies himself for being able to form a government that has lived up to the expectations of the people. He presents this ideology by using the metaphor of growth as seen in plants (trees). Extract 9 below gives a reflection of how Mahama glorifies himself through personal achievement:

- Extract 9:

I would like to show how the seeds we have been planting for the last three years have taken root and grown. Some have now become trees bearing fruits that are ripe for picking. And many more are fast approaching maturity, preparing to display their gifts. (MSO1)

In extract 9, the use of 'seeds have taken root and grown' by Mahama reveals the policy formulations of his government while the 'tree and fruit' reflect the outcomes of the implementations of the policies his government formulated. This use of agrarian metaphor by Mr. Mahama reaffirms his position as developmental drive president. He also glorifies himself through the use of 'maturity' and 'display of gift' to show the enormous benefits that his developmental agenda stands to offer for the benefit of all Ghanaians. This self-glorification is confirmed as an ideology held by Mahama as it runs through all his seven speeches under study. This claim is confirmed by extract 10 below:

- Extract 10:

I grew up primarily in the North as a teacher, an educationist, a politician and a farmer. I attended high school in Tamale, lived and worked there for a while after graduating. I served my professional terms in public office with modesty. I represented my people in Parliament and I provided my stewardship at every level of human endeavour with humility and respect. As I look across the diverse representation in this room I see every Ghanaian here and the millions watching at home with whom I can recognize parts of my own story. We are all a part of one another and we cannot afford to live with policies and promises that will divide us into those who have and those who have not. (MSO5)

In extract 10 above, one can see that Mahama indeed has the intention of always glorifying himself for what he has done and what he has been able to achieve as a person. He does so by trying to compare his background to his present position in life. Through that, it becomes clear that he tries to present himself as a person from a humble beginning, a man of his people and a man of humility and modesty. Mahama exploits this metaphoric statement to reflect the thinking of Ghanaians about which leader they prefer. To win the stands of the masses, he resorts to these expressions to glorify himself and to also present himself as a better person to lead them. Also, he knows that respect, humility and God fearing are the virtues Ghanaians embrace and by that, he presents himself as an epitome of these virtues among his peers in the political arena.

Mahama also sees himself as a unifier and by that projects himself as a person who can unite the divisive country that we have created for ourselves through politics, ethnicity and partly religion. Extract 11 below is the attestation to his ideology of self-glorification:

- Extract 11:

Take Ghana's destiny into our own hands. The decision as to what the future will belong to each of us. It belongs just as much to you as it does to anybody else. So exercise your right to give voice to that choice. Vote for John Dramani Mahama obviously John Dramani Mahama and NDC's Better Ghana Agenda. I'll work to unite a divided country that is increasingly losing faith in the political elite and is beginning to question the significance of multi-party democracy that focuses less on lifting us as a people than lifting themselves as individuals and celebrities. (MS03)

A sequel of his ideology of self-glorification is consolidated through this extract taken from one of his speeches during the electioneering campaigns. Let us consider extract 12 below:

- Extract 12:

On December 7th when you pick up that ballot paper, you would face the clearest choice of any time in a generation. A choice between two distinctly different parts for Ghana, a choice between giving more and more to the haves in the hope that it would somehow someday trickle down to the have-nots; and also a choice that is based on

equity and opportunity for all regardless of background, regardless of ethnicity, regardless of religious, political or private affiliation. (MSO3)

In **12** above, Mahama relies on the ideology of personality profiling to seek re-election into office as the president of the Republic of Ghana. Mahama presents himself as a leader who believes in equity and equal opportunity for all irrespective of the background of the person in the country. Also, he presents the idea that he is a man of the people and therefore regardless of the religious, political or ethnic background of a person, he stands to give equal opportunity to all. Through this ideology, he sees himself as the best among his compatriots and by that offers himself as the best candidate who can bridge the gap between the haves and the have-nots (MO5)

From the foregoing, it is clearly seen that Mr. Mahama at any least opportunity tries to glorify himself for what he has achieved, what he stands for what he has done which set him apart from the past leaders and his compatriots in the political arena in the country. In sum, he sees himself as the best man to lead this country as he has all the qualities that Ghanaians require from a leader.

3.3. Superiority/Domination

In the speeches, it is evident that one of the ideological motivations that drive the use of metaphors by Mahama is the representation of superiority or dominance. Superiority and dominance have been unanimously revealed in the existing studies as a major drive that motivates speakers to exploit some kinds of metaphors (Billig, 2000 and Leezenberger, 2000). Through metaphors, Mahama is able to show his superiority and also affirms his dominion over the rest of the people. Being the president of the republic, he sees himself as a superior and powerful person who has dominion over all that is in the country including the people in the country. Mahama projects this ideal through extract **13**.

- Extract 13:

As you would recall, ace investigative journalist, Anas Aremeyaw Anas, conducted some underground investigations and presented my office with a petition accusing some judges and other judicial officers of corruption. As required by the constitution, I referred the petition to the Chief Justice for investigation. On the recommendation of the inquiring panel, I approved the dismissal of 23 judges from the bench. (MSO2)

Extract **13** shows that Mahama presents himself as someone who has superior powers over the rest of the citizens. He holds the ideology that he has the power to make or unmake the power to hire or fire and the power to accept or reject. This projects him as the most superior person in the country. In extract **33** above, he states that "...presented my office with a petition accusing ". The import of this is that he is the only one who can judge and punish any person in the country and all that the rest can do is to accuse. Also, 'on the recommendation of the inquiring panel, I approved the dismissal of 23 judges from the bench'. This further confirms the unique powers that Mahama knows he enjoys in the country. The extract however highlights the idea that Mahama sees himself as the most powerful and superior person in the country.

This fixed idea held by Mahama is made solid through extract **13**. In this extract, it is seen that Mahama presents himself as a superhuman who presides over the people of Ghana in terms of their duties and their well-being This is shown by the use of the active voice which the ordinary person thinks he is referring to himself as Mahama but to him, he uses the active voice to mean a superior who has the responsibility to ensure that his subordinates live up to his expectations. A similar study confirms the assertion of Mahama that people think and talk about one thing in another [30]. This has therefore been manifested as Mahama talks to them as sharing commonalities with his audiences

but ideologically, Mahama presents himself as a superior who has the mandate to judge what is wrong or right and to praise or rebuke. A similar impression is created in extract 14 below:

- Extract 14:

A while ago, I phoned Nana Addo Dankwa Akufo-Addo and offered him my congratulation for emerging as the winner of the 2016 presidential elections (MSO2). It is an established fact that after the 7th December, 2016 polls, a lot of people phoned Nana Addo to offer their congratulations to him. However, the only person everybody was anticipating to call was Mahama. This shows the superiority of Mahama over the rest of the citizens. Interestingly, Mahama demonstrated that he is a sportsman in the context of electoral activities by the use of the pronoun 'I' to show how special his call is to the good people of Ghana and Nana Addo himself. He again shows his superiority through his statement 'offer my congratulations ...' Which to him is something that all the people in Ghana see as being unique from all the calls that Nana Addo received on that day. The superiority and dominance of Mahama are again brought to light through 15 below:

- Extract 15:

I have taken an oath that as president of the nation, I will work hard to place us on the right path...to keep us meeting our goals. (MSO5). This extract foregrounds Mahama's idea that he is superior to all Ghanaians. He also projects himself as the only one who has the mandate to determine the direction of the country. He demonstrates this by the use of the word 'president' and the phrase 'right path' to make everyone aware that the sovereignty of this nation rests in his bosom. Also, He shows his superiority by way of presenting the idea that he is the only one that is under oath. The use of 'oath' by Mahama is not just a word used in a speech but to present the idea of special powers which is a preserver of the most important person who rules an entire nation. Therefore, the idea of superiority is projected by Mahama through his choice of the words 'oath and president'. Mahama's idea of power and authority is again brought to light through his speeches which are always packed with metaphors which allow him to hide behind to project what he thinks of himself without the notice of his audience. Mahama cleverly takes this path so as to avoid the situation where his audience will see him as power drunk and arrogant which Ghanaians frown on. Extract 16 below provides a clear picture of how Mahama projects himself while hiding his intention from the people:

- Extract 16:

Our commitment is to further resource and strengthen the security agencies with the view to establishing a more stable and peaceful country. And I pledge that under my presidency, this election will be free, fair and transparent and that Ghana will continue to be the beacon of democracy in Africa. This pledge I make over and over again and let it resonate across our country and the world. (MSO7)

This extract suggests that Mahama sees himself as the one who can provide peace for this country and at the same time disturb the peace. Even though during elections, stakes are always high in the country, he sees himself as the only person who can direct the path of the country whether it is a peace path or warpath. This explains why he says, 'And I pledge. These elections will be free and fair, transparent and Ghana will continue to be a beacon of democracy in Africa'. The implication is that though Mahama appreciates the fact that there are so many activities that are

undertaken by politicians which sometimes threaten the peace of the country, he sees such elements as powerless and incapable of disturbing the peace of the country since they do not have the powers to carry out their plans. Also, just as he sees politics as war, he is aware that his compatriots in the game can try all means to win the elections. However, he again sees them as having less power to influence the outcome of the election unlike him who has all the state arsenals at his disposal to skew the elections to his favour. This foregrounds Mahama's idea of superiority and dominance over the rest of the citizens. This in effect brings out the power relations that exist between Mahama and the people of Ghana and by this his idea of superior and dominance in the country.

3.4. Establishing Commonality

A careful study of the speeches of Mahama reveals a conscious attempt to see himself just as the rest of the people in Ghana. He achieves this by relying on metaphors to create some kind of cordial relationship between himself and his audience. The underlying intent of Mahama is to court the attention of the audience so as to sway them to his whims. The use of metaphors by Mahama to create such common grounds is for two major reasons. The first reason is to create a linkage between him and his audiences through the identification of the joint experiences he shares with the audiences, which because of power differentials do not exist. The second is efforts to provide a common ground to enable him to wade in sometimes issues which on a normal ground will not sit well with the people. Mr. Mahama employs such source metaphors like 'our' 'we' and 'us' to create such common grounds. In extract 17 below:

- Extract 17:

My fellow Ghanaians, my brothers and sisters, a while ago, I phoned Nana Addo Dankwa Akufo- Ado and offered him my congratulations for emerging as the winner of the 2016 presidential election. (MSO2)

- Extract 18:

We all, each and every one of us, have a role to play in the growth and development of our beloved mother Ghana. In our hands—yours as well as mine— rests the success or failure of Ghana's future. (MSO5)

In 17, it is seen that Mahama creates some form of bond between himself and the people of Ghana through his expression. He presents himself as one of his audiences and by that establishes the idea that whatever affects them either positively or negatively equally affects him. Through this, he creates the impression that he is not different from his audience. He again shows that Ghana belongs to all the citizens and not one person. Though as a president, he aligns himself with the people such that he gives them an equal place in the description of the ownership of the country. This is seen in the use of 'my fellow countrymen and women' as seen in extract 17 above. From this, it is seen that the speaker gives some form of recognition to the people of Ghana in terms of ownership and citizenship. Also, he presents a case that Ghanaians are one people from the same parent and therefore we must see ourselves as such. Mahama does this to create the impression that Ghanaians must be united for the purpose of developing this country. He again tries to let the citizens know that they are one so as to eschew all forms of temptations that will divide them and the consequences of division on the progress of the country. This is also seen in the use of the expression 'family and friends' to make his audience aware that they are one people and therefore whatever affects one affects the other. This idea held by Mahama positions him as a man who identifies with the people and also sees every

Ghanaian as a brother, sister or friend. The ultimate effect here is to court the sensibilities of the people so as to persuade them to see him as their own and therefore is ready to fall for him.

The effort to let Ghanaians see themselves as one people with a common aim is reinforced by Mahama in extract 18. In this extract, Mahama brings to the attention of the citizens that the success and failure of this country do not depend on him but on the collective efforts of every citizen in the country. This is vividly seen in the use of 'our hands, yours as well as mine' to show that one person cannot develop the country. He does this to let those who are oblivious to that fact to wake up and contribute their quota to the progress of the country.

The idea of seeing all Ghanaians as belonging to one family is strongly echoed in most of the speeches by Mahama. In spite of his position as the president of the republic, he makes a conscious effort to constantly remind Ghanaians that all that we have is Ghana that has been handed down to us by our parents (one parent) and it is our responsibility to ensure that they keep it safe and better for the next generation. Let us examine extracts 19 and 20 below:

- Extract 19:

There is a torch that is passed from one era of Ghanaians to the next. It is as fragile and as irreplaceable as any family treasure. My fellow countrymen and women, that torch is now in our possession. (MSO1)

- Extract 20:

That torch is the tradition of optimism and hope that we must carry on. It is our responsibility that we have to take charge of our lives, and in so doing to determine the course of Ghana's future. (MSO1)

In extract 19, one can see that Mahama holds the idea that it is not him alone who can transform Ghana. He also conceives the idea that the country is not for him but a property handed down by one generation to the present generation he superintends. This therefore presents Mahama as someone who believes in the idea that all the people in Ghana are equal and therefore we all have shared responsibility in the affairs of the country. In furtherance to that, the use of the expression above reflects his communal agenda of Mahama in extract 20. From this extract, one can see that Mahama holds the idea that the country belongs to all of us and by that, there is no way the country will develop without our collective efforts. This, therefore, shows that he does not subscribe to the class system as the case has been for some political leaders. The use of the words 'touch, tradition and responsibility' shows how Mahama thinks about sovereignty, ownership and whose responsibility is required to ensure that the country is handed down to the next generation in good shape.

Therefore, Mahama takes the opportunity to present a case for the people of Ghana to see the country as their own and so its development rests on all of them. The idea of solidarity and communalism is further solidified in extracts 21 and 22 below:

- Extract 21:

The enormity of an era is whittled down to mere paragraphs, with significant events carefully packaged into simple sentences. Nevertheless, within those pages are indeed the secrets of statecraft. Within those pages, we come to understand what our world once was, and the process by which it evolved to become the world that it is now. In those pages, we learn from the mistakes that were made. (MSO5)

- Extract 22:

The successes and the failures of this nation belong to all of us because this country is for all of us, and we can each choose to play a role, no matter how seemingly minor, in moving it forward. (MS03)

In the extracts provided above, it is evident that Mahama is an adherent to communalism where he sees equality as key to the development of the country. He also mirrors his idea of communalism through the use of such expressions ‘as we, our, us, family friends, etc.’. This effort by Mahama therefore resonates well with the people as they feel recognized and belonged and by that accept him as one of their own. The extracts reveal the fact that Mahama holds the idea that all the people in the country have a shed responsibility to develop the country and therefore one person cannot do it all and by that charges all to put the interest of the country at the centre of our daily activities since if the country fails, we all fail and not the leader alone.

The discussion so far points to the fact that President Mahama relies on family metaphors to build a certain political cognition in the minds of his audience thereby making them feel that he stands for their plight, he is one of them and has the interest of the nation at heart. From the foregoing discussion, it is clear that Mahama does not use metaphors for the sake of beauty of expressions but to project his hidden ideologies in politics which are not known by many people in and around the globe in an effort to get the masses to his side.

4. Conclusions and Recommendations

The study revealed that Mahama’s use of metaphors was motivated by discursive practices such as hope, self-glorification, superiority and dominance and establishing commonality. The analysis of metaphor in this study has shown that CDA is the best methodology for the analysis of spoken text in order to find out metaphorical meanings in discourse structures. This justifies Flowerdew’s (2013) idea that CDA offers itself as the best theory and methodology which allow us to understand how talk is used in interaction in both everyday and institutional practices. It offers a clear and replicable methodology and a body of research findings against which ongoing studies (in CDA) can be benchmarked. The analysis has essentially shown that metaphors are key discourse elements that foster understanding between and among participants in a political context. The study found that Mahama employs intertextuality as a rhetorical device. It is recommended that future researchers should devote time to look at the ideological implications of the use of intertextuality by Mahama.

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